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# NO LSD MOTHERS SEXUS CONTACT SUPPLEMENT INSIDE



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# YOU should read this... Lisez ceci S.V.P.

Logos is now back at your friendly neighborhood newsstand, after a two-month moratorium. During this time, an important change has taken place.

Logos has been a prisoner, continuing an illusion of bilingualism up till now. Starting with the next issue, Logos splits into two autonomous entities -- one French, the other English. Our attempts at bilingualism have failed and we recognize the necessity for change.

The embodiment of a culture is, fundamentally, the language native to its people. As the "Feds" in the Royal Commission on Biculturalism and Bilingualism so perceptively state, there are two distinct cultures in Canada, a Québec and an American.

Having decided that in order to communicate with the people of each culture one has to speak in their respective languages, why not do this in one forum instead of two?

Impossible, when bilingualism is symbolic of paternalism and years of exploitation of the Québécois, when English-speaking people edit, publish, and, there by, control the orientation of the paper. As it is our function to communicate to people on a mass scale, we cannot tolerate a forum that exhibits tokenism, which pretends to be capable of interpreting a culture foreign to ours. To do so surely denotes rather than promotes communication!

The Québécois will not stand for another 100 years of injustice and, likewise, we will not foster another five months of injustice.

In referring to 100 years of injustice in Québec, we are not forcing any analogy, yet through our experience we know that liberation, a liberation for both the English and French, must not mean isolation but mutual cooperation and freedom. Just as we have liberated ourselves from the straight-jacket of biculturalism and bilingualism, so too must Québec liberate itself from

the wasteland culture: the plastic culture of the USA.

Despite the reams of well-washed clichés about out-moded confederation and the need to preserve an indigenous culture, think for one hopefully-enlightening minute: what is this entity from which we are so unjustifiably separating? What is Canada? Canada is merely the stainless steel garbage disposal unit of Washington's Gross National Product, fully guaranteed to digest anything the owner--the USA--wishes to cram down our reliable, unprotesting throat.

Maclean's stated in 1964: "By 1980 Americans will almost certainly own between 80% and 90% of all Canadian business assets." A recent study showed that in 1961, 58% of our economy was foreign controlled; and of this 58%, US residents owned 76%. Taking just the single largest company in each industry, out of 20 companies indicated, 70% are foreign controlled, and 65% are US controlled.

In Québec, the English-speaking Canadians have helped themselves to the American leftovers. According to Prof. L. Dion (Globe and Mail, Jan. 14, 1962), while French-Canadians make up over 80% of the population in Québec, they control less than 20% of its industry.

According to Walter Gordon, "...no nation, including Canada, can pretend to be independent politically if it surrenders too much economic power to the residents of other countries."

This parallels a statement by Fidel: "...there is no political independence unless there is economic independence, that political independence without economic independence is a lie."

Gordon's and Castro's words have proved true numerous times in recent history, and, for Canadians, most drastically so on August 8, 1967, when a simple letter passed between Foreign Minister Martin and the US State Department. This agreement provides that in case of an armed attack on either of the two countries, the border between

them will automatically cease to exist, and the manpower, material resources, supplies, systems and services of both countries will be automatically placed under a joint emergency board.

Given these insidious considerations -- it is not a question of Québec separating (see letter below) but of the Québec people liberating themselves from the garbage dump of impersonal bureaucratic machinery, years of exploitation, and the cultural perversions of Time and Ford "of Canada".

Logos is committed to creating a liberated society in Québec: a society in which human relationships are not measured on a balance scale, where the "standard of living" is not measured in terms of a new American auto, a society where people will discover new communal values and will realize them by conscientiously working together.

Despite the distortion and suppression by the majority of the press, the Québec independence movement has been steadily growing for over 100 years--but national independence is an area in which it is difficult for the English-speaking to become involved. The movement for a Socialist society is a mere recent development, even more distorted by the press, and it is here that we, the young English-speaking people of Québec, must become involved.

## EN FRANÇAIS

On se pense révolutionnaire, on fait parti de la nouvelle gauche, on croit avoir des idées nouvelles, on participe à une action précise, on exécute sa tâche de partisan, on se bat faisant les gestes qu'il faut pour faire avancer la cause, on milite dans les organisations, reconnaissant peut-être que ce ne sera pas celle qui fera la révolution, la vraie, celle qui libèrera les travailleurs, le peuple, mais lui accordant une valeur d'information, de travail de base, de prises de contacts avec la réalité, de liens avec les différents éléments de la

société, jusqu'au jour où...on découvre que l'organisation avec laquelle on travaille, pour laquelle on dépense ses énergies, propage les idéaux que l'on fuit, a les mains liées avec le système que justement on s'est engagé à combattre.

Il y a quelques mois, les éditeurs de Logos pensaient que la libération du peuple québécois ne pouvait se faire sans une participation des deux principales cultures. Ils croyaient au bilinguisme, au biculturalisme, à la communication de deux groupes ethniques obligés de cohabiter. La formule bilingue pour laquelle ils ont opté lors de la première édition du journal préparait alors tout son sens. Mais le compromis qu'ils acceptaient de faire devait mener, selon eux, "à une réflexion renouvelée", devait être sujet "à une révision constante dirigée".

Après cinq mois de travail et de réflexion, ils ont découvert que le biculturalisme et le bilinguisme, tel qu'exprimé par les idées que les politiciens ont mis à la mode, perpétuaient un système. Loin de solutionner le problème, ce compromis "des autres" déplaçait la question de la libération, jouait sur une fausse notion de nationalisme, attirait l'attention ailleurs.

Après cinq mois de travail et de réflexion, les éditeurs de Logos ont pris conscience que la libération des canadiens-français se fera avec ou sans la participation du groupe minoritaire anglais. L'homme québécois, qu'il soit de culture américaine ou de culture française, est colonisé et participe à un système qui l'exploite. La libération de chacun des groupes ne pourra se faire qu'en mettant sur pied des organisations parallèles. Pour l'instant, la rencontre des deux groupes ethniques est impossible.

Aussi les éditeurs de Logos ont décidé de mettre en vente deux éditions différentes préparées par deux équipes autonomes, l'une française, l'autre anglaise. La nouvelle formule commencera au prochain numéro.

## letter to an english quebecois

J. Larue-Langlois was giving a seminar on "Separatism" at the Free Univ. of Montreal. You want me to tell you if and why Québec will be independent. Well, know that it will be, and know it well enough to satisfy yourself with only that assurance, even if, for the moment, neither Claude Ryan nor the French grocer on the corner confirm it: the former because he is anxious to keep his eyes closed--to open them would upset him--and the latter because he has not yet opened his -- and I accept my part of the responsibility for not having known, to this day, how to show him the degree of colonisation of which he is the victim. In every way, the work of informing and educating will soon be done, at all levels, and in such a number of parties and political and para-political organizations, that to convince the majority is only a question of time: a couple of years, more or less. For the moment, it is sufficient that the activists are convinced and that all those who are convinced become activists. The process is in progress and can no longer be stopped. You wish that I reiterate with you the long unrav-

eling of history, the road that we have trod, my brothers and I, up to the point where we are on the eve of taking into our own hands our own destiny. I answer you: shit! You understand the Vietnamese, you understand the Cubans, the Bolivians, you even understand black Americans, therefore, you cannot be such a shithead and if you refuse to understand us, it's because of your own refusal. Read Mason Wade: he writes in English, for you; an American, whom neither you nor I can accuse of having chosen sides at the beginning. On the strictly historical plane, that should suffice.

As for the rest, look here, prick! Stop shutting yourself in your ivory tower -- McGill University -- and the hippy section (Hutchinson, Pine, St-Denis, and Sherbrooke) and mix with us. Frequent our places, listen to us, from time to time, without putting up your armour of seeking refuge behind your prejudices each time a Québécois speaks of himself, of his future being created in his country and the future that he wants to make for himself. Try to be helped in French in the department

stores, or to use French, regularly, when you take a taxi. Ask yourself if you could simply envision doing the work you do or that you propose to do, if you spoke no English. Understand that 15% of the English-speaking Quebecers receive 45% of the university grants given by our Québec government, because they are the donors of funds to the large capitalist parties. Learn that the median per capita income in Montréal, if it is the same as elsewhere in Canada, is about \$2800; if one leaves the English-speaking out of the account, it is only \$1500.

Perhaps it is also necessary to admit that our past is not exempt from errors, which are imputable only to ourselves. We confess to Duplessis and our stupid submission to a clergy from a past century; but we must add that that is all in the past and now, if we want to take our own affairs into our own hands, it is because we feel strong enough to accept carrying, alone, the weight of our errors, and in the future, to have only ourselves to blame.

Up to now, you, too, have kept your eyes closed. If you open them, it is, gener-

ally, solely to seek the fault in those who are in the process of making Québec independent. Whatever your attitude, we are going to gain that independence. It is in progress. Considering the stupid submission to the USA of your representatives in Ottawa (lackey of Washington) independence is the only road towards an autonomous international politic, which we Québécois want: remember the plebiscite on conscription. Considering your profoundly capitalist base, perpetuated by the mass-media's American propaganda -- to which your language renders you more susceptible than us, independence constitutes, also, the sole road towards Socialism. Because we no longer want exploitation of Québécois workers by Québécois capitalists and we don't accept their present exploitation by Anglo-American capitalists.

No, friend, it is too late for me to lose a single minute to attempt to make you listen to reason. The time is no longer, when we ask you if Québec independence will come nor how we will get there. The time has come to ask you what role you will play by being an English-speaking Quebecer. The time has come to determine for yourself the place that you will occupy in an independent Québec.

Jacques Larue-Langlois.



The drug problem is camouflage like all problems wouldn't be there if things had been handled right in the beginning considering a model drug problem in the United States where the addict is a criminal by legal definition and the proliferation of state laws making it a felony illegally to sell possess or be addicted to opiates, marijuana, barbituates, benzidrene, LSD, and new drugs are constantly added to the list. A continual outcry in the press creates interest and curiosity people wanting to try these drugs so more users more outcry more laws more young people in jail. Until even senators ask themselves plaintively "Do we really want to put a good percentage of our young people in jail?" "Is this our only answer to the narcotics problem?"

The American Narcotics Department says frankly yes the drug user is a criminal and should be treated as such jail best Rx for addicts expert says the laws must reflect society's disapproval of the addict possessing a reefer cigarette in the state of Texas you will see 15 years of society's disapproval reflected from decent church going eyes. Any serious attempt to actually enforce this welter of state and federal laws would entail a computerized invasion of privacy a total police terror a police machine that would pull the entire population into its orbit of violators, police, custody, courts, defense, probation, and parole. Just tell the machine to enforce all laws by whatever means and the machine will sweep us to the disaster of a computerized police state.

You see how this drug virus spreads in America and from there to England? LSD means pounds to the sensational press and I may say in passing there is a type of writing that does cause people to commit crimes and that is writing done in the world press...boy in Arizona reads all about it maniac sex killer slays eight women in Chicago nurses' home...that boy got five women before the fuzz nailed him and told police he got the idea from reading about that maniac killer in Chicago and he wanted people to notice him and wanted his picture in the papers. Why do not children attack the passerby with cutlasses or force Uncle Rab to walk the plank from his Ozark house boat? Because they know "Treasure Island" is make believe. But something in the papers that really happened "jeez he had nerve that guy musta took nerve to walk in cool like that making sure each one was dead I got nerve too plenty of it..."

Now the press gives LSD the build-up it's new it's exciting anybody who is anybody in literature and the arts has logged a trip and jolly dull reading too the pop stars are using it it's dangerous it's glamorous it's the thing to do so all the young people hear about it and want to try it that's what youth wants is adventure remember the needle beer in Sid's speakeasy over on Olive Street drunk before you put the glass down well a few illegal bears in

Sid's speak was an adventure for Eddie and Bill back in the 1920's only the cops didn't put us in jail just told us to go home those dear dead days now we have a drug problem after shoving a sugar cube in every open mouth the press is now screaming to stamp out this evil jumped from a six floor window hacked his mother-in-law to death more laws more criminals more young people in jail more pot dogs sniffing through

flats and country houses nuzzling young people in coffee bars now we have a "drug problem" that is to say the problem of a number of drugs now in common use varying considerably in destructive action.

Pep pills and all variation of the benzidrene formulae present no valid excuse for continued

existence.

After an overdose of these drugs the user undergoes excruciating depressions, when high "meth heads" may become compulsive talkers who stalk the street in search of victims when experienced friends have bolted their doors. His mouth is dry his hair is mussed his eyes are wild he's gotta talk to somebody. The whole spectrum of benzidrene intoxication is deplorable. Since these drugs have slight medical indication that could not be covered by a safer stimulant like caffeine why not close the whole ugly scene once and for all by stopping the manufacture of benzidrene or any variation of the formula?

Cannibis is certainly the safest of the hallucinogenic drugs in common use large numbers of people in African and Near Eastern countries smoking it all their lives without apparent ill effects. As to its legalization in Western countries I do not have an opinion. If English doctors are empowered to prescribe heroin & cocaine it seems reasonable that they should also be empowered to prescribe cannibis.

The stronger hallucinogenic drugs: LSD, mescaline, psilocybin, dim-N, bannisteria caapi do present more serious dangers than their evangelical partisans would care to admit. States of panic are not infrequent and death has resulted from a safe dose of LSD. Recollect when I was travelling in the Putumayo town of macoa laid up there a week with fever stumbled on the story man down from Cali if my memory serves serious young student believed in telepathy read Lorca wanted to experience the "soul vine" bannisteria caapi the Indians thereabouts call it "yage" so the brujo brewed up his brujo dose he took himself man and boy 40 years and passed it to the unfortunate traveler: one scream of hideous pain he rushed out into the jungle. They found him a little clearing he was clearing with his convulsions. No charges were bought against the brujo city feller got what he asked for. This sugary evil old man lived on to poison me some years later. However, mindful of the fate of my predecessor, I had provided myself with six nembatal capsules and 20 codeine tablets a piece of foresight to which I may well owe my life. Even so I lay on the ground outside the brujo's hut for hours paralyzed in a hermetic vice of pain and fear. A high tolerance is acquired with use and the brujo's daily dose to get his power up could readily be lethal to a novice. Setting aside the factor of tolerance there is a considerable variation in reaction to these drugs from one individual to another a safe dose for one tripper could be dangerous to another. The prolonged use of LSD may give rise in some cases to a crazed unwholesome benevolence the old tripper smiling into your face sees all your thoughts loving and accepting you inside out: Admittedly these drugs can be dangerous and they can give rise to deplorable states of mind. To bring the use of these drugs into perspective I would suggest that academies be established where young people will learn to get really high...high as the Zen master is high when his arrow hits a target in the dark...high as the Karate master is high when he smashes a brick with his fist...high...weightless...in space. This is the space age. Time to look beyond this run down cop rotten planet. Time to look beyond this animal body. Remember anything that can be done chemically can be done in other ways. You don't need drugs to get high but drugs do serve as a useful shortcut at certain stages of the training. The students would receive a basic course of training in the non-chemical disciplines of Yoga, Karate, prolonged sense withdrawal, stroboscopic lights, the constant use of tape recorders to break down verbal association lines. Techniques now being used for control of thought could be used instead



for liberation. With computerized tape recorders and sensitive throat microphones we could attain insight into the nature of human speech and turn the word into a useful tool instead of an instrument of control in hands of a misinformed and misinforming press. Verbal techniques are now being used to achieve more reliable computer processed techniques in the direction of opinion control and manipulation the "propaganda war" it's called. The CIA does not give away money for nothing. It gives away money for opinion control in certain directions. Opinion control is a technical operation extending over a period of years. First a population segment - segment "preparation" is conditioned to react to words rather than word referents. Count Korzybski who formulated General Semantics used to begin a lecture by pointing to a chair and saying "Whatever that is it is not a chair."

That is the object chair is not the verbal or written label "chair". He considered the confusion between label and object the "is of identity" he called it, to be a basic flaw in Western thought this flaw is cultivated by the practitioners of opinion control. You will notice in the subsidized periodicals a curious prose without image. If I say the word "chair" you see a chair. If I say "the concomitance of societal somnolence with the ambivalent smugness of unavowed totalitarianism" you see nothing. This is pure word conditioning the reader to react to words. "Preparations" so conditioned will then react predictably to words. The conditioned preparation is quite impervious to facts.

The aim of academy training is precisely decontrol of opinion the students being conditioned to look at the facts before formulating any verbal patterns. The initial

training in non-chemical methods of expanding awareness would last at least two years. During this period the student would be requested to refrain from all drugs including alcohol since bodily health is essential to minimize mental disturbance. After basic training the student would be prepared for drug trips to reach areas difficult to explore by other means in the present state of our knowledge. The program proposed is essentially a disintoxication from inner fear and inner control a liberation of thought and energy to prepare a new generation for the adventures of space. With such possibilities open to them I doubt if many young people would want the destructive drugs. Remember junk keeps you right here in junky flesh on this earth where Boot's is open all night. You can't make space in an aqualung of junk. The problem of those already addicted remains. Addicts need medical treatment not jail and not prayers. I have spoken frequently of the apomorphine treatment as the quickest and most efficacious method of treating addicts. Variations and synthesis of the apomorphine formula might well yield a miracle drug for disintoxication. The drug lomolil which greatly reduces the needs for opiates but is in itself not addicting, might prove useful. With experimentation a painless cure would certainly emerge. What makes a cure stick is when the cured addict finds something better to do and realizes he could not do it on junk. Academies of the type described would give young people something better to do incidentally reducing the drug problem to unimportance.

Letters to the heads busting:  
The Montreal control tower is up tight. Super narcs have converged on the city of the future to make sure we don't think that it is. People being dragged in for "questioning", people being busted, local family pharmacists forced to leave town---the MAN and HIS world.  
But this world picture is rapidly changing. Witness the scene in Vancouver after months of repression: Magistrates finally saw that something was happening that was different from the ordinary drug problem. The kids that were coming before them didn't fit the generalized concept of a criminal and what's more they were seeing more of THESE drug addicts than the 'other' due to the good work of the thought police. So they finally reacted and started handing out suspended sentences. So, now the narcs are not playing their games anymore because the refs are ruling against them...(and grass is a hell of a lot cheaper).  
Although Senator Molson is trying desperately to stop the spread of these evil mind-benders (Why blow your mind when you can blow your sorrows?) it is evident that the laws will go to the opposite direction of his bill now before Senate. "Majority is a vacuous term. The drug laws are protecting a minority sitting on a garbage heap of beer cans. (Glasses of Molson's, anyone?)  
However, you can't just roam around the lint-fields of your mind and wait passively for the era of suspended sentences and later for the gift of legal pot and acid. It means nothing -merely the adult handing the child a

piece of candy to suck on and keep him quiet. What we have to do is not Turn On, Tune In, Drop Out but Turn On, Tune In and Take Over! You can't wear your mind around your neck or be a label or an object for consumer exploitation. Your life is not a 'thing' the colour of which is determined by what's in the shop window or what's on the boob tube. You are not a plastic person built by the press and then when it gets tired of looking at you, places you in a museum of history books. Start turning people on behind their eyeballs: let them know that their's is a real world which does not continually have to be patched up and glued together. P.S. To the Montreal Star editorial board who seems to be convinced that acid does burn a hole in your genes:

A recent report... After extensive research into the problem of chromosome damage by LSD, the Donner Laboratory of Medical Physics and Biophysics, University of California, made this statement: Leukocyte cultures from eight human subjects who had had recent exposure to large doses of lysergic acid diethylamide were examined for chromosome abnormality. The number of abnormalities was not significantly greater than that in control cultures. Previous studies have not been as carefully controlled as the one presented here. Leukemia can cause chromosome damage, hence some newspapers have published the conclusion that LSD may cause leukemia. Faulty logic. No studies to date have shown any effect on offspring of parents who have taken LSD before pregnancy. Like thalidomide it can cause deformities if taken during pregnancy.









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in general and in particular. These two things would alleviate the problems of misinformation that we have right now.

Contact itself has met with some of the representatives of social agencies and law enforcement bodies in preliminary seminars and tried to stir up some interest in this particular manifestation of the general unhealthiness. The trouble is having people realize what's going on, to realize there is a problem. Despite the arrests of 20 or 30 local teenagers, parents will deny that there is a drug problem of any consequence in their area.

With acid and grass you get a certain type of thinking- a burst of freedom in the individual. The person comes out of his shell and never wants to go back. To aid them you are going to have to be able to give them something meaningful. Most of them will be young and they won't be able to understand.

That's not our function. That's not our realm at all. We are not Millbrook. The problems that we deal with are practical problems- if a person's busted we are going to try to get him out; if he's sick we're going to get him to a hospital; if he has something wrong with his head we are going to try to get him a shrink; or give him some clothes or some food or try and set up a job for him.

What can you do for these kids that keep returning? For instance, you personally have been able to work something out by setting up Contact, but what can or are you doing for these kids?

Resolution is not something you can give to people.

Yes, but a lot of kids are being stepped on really bad. Look what happened to Haight-Ashbury.

That place was just a freak-jungle. There was no order.

You're not creating order here either. What happened in Haight might not happen in Montreal because this is a different city; but, it's going to happen to some individuals and how are you going to handle that? How are you going to create this order to give these people confidence?

The only thing you can give such people is the example of yourself having a direction and being together.

Don't you think that when you begin to become effective that the police are going to come down on you? Like the Diggers? When you really start helping people who the police consider fair play what then?

We're not doing the Digger's thing. I think that the difference of opinion that is arising here is between our view of the world and what I conceive to be your (Logos') rather dark, up-tight view of the world.

But perhaps this view of the world has really quite a bit of reality behind it.



been cut with various things such as amphetamine, amphetamine (speed) addiction is a harder thing to break than a heroin habit. As long as acid is being handled by underworld organizations, there will always be an attempt to get people wired to drugs. This is the reason you find speed in acid, and marijuana and smack - to create a dependency. As long as those people are handling the business you are going to have the problem. There is nothing to be done unless you make your own or don't use it. Or legalize it.

Marijuana is probably going to be legalized. Already in the States tobacco companies have put patents on trade names like Acapulco Gold, Panama Red, Black Gunji. The whole thing is moving toward a legal consumer thing. It would be cheaper than what you're paying now and a better quality than you're getting now, especially in Canada. The biggest problem is that all these drugs are contaminated. These kids are taking adulterated shit. The problem doesn't lie with the kids, it lies with the adults. The adults think that the drug scene is the thing that must be dealt with - that young kids are becoming delinquent and they're sick and they're... something got to be done, you know, something has to be done about the adults. Children in effect, are a manifestation of the adult sickness. But they're reacting against it. They're trying to find something meaningful in their lives, so they're going into drugs. The sickness is not the fact that they're going into drugs but the fact that their parents and society refuse to admit that it is happening.

Then the underworld comes in, exploiting the whole goddam mess, fucking up the drugs. And then, these drugs which are not harmful in any way at all, are made harmful by society and the underworld.

Due to the sickness of the older generation, the state these kids' heads are in is not a good one. It's not a good place to be even with pure drugs because people freak out on what they have inside their head and what's inside their heads is what's been put there by the people who have been teaching them.

So, there's no point in trying to solve the drug problem as an isolated problem. The establishment must eventually learn that even leaving home and taking drugs is only one small part of a very sick situation that exists today. The drug problem is not the total issue. There's going to have to be in the near future something similar to a drug abuse clinic set up whereby the immediate problem would be treated. In other words, a bum-trip clinic. In conjunction with the clinic there will have to be a drug information clinic to get her and put forth information on drugs.



# LES 'MOTHERS OF INVENTION': HYPOCRISIE NOUS TE VAIN- CRONS PAR LA SATIRE

Il se passe des choses fort curieuses aux Etats-Unis. Les artistes se divisent en deux catégories bien distinctes:

(1) Les gloires nationales, ceux qui, au strict point de vue artistique, ne valent absolument rien. Exemples: Ernest Hemingway (Pour vous en convaincre, vous n'avez qu'à relire ce pseudo-chef-d'œuvre mortellement ennuyeux et dénué de toute trace d'imagination: "Le vieil homme et la mer"), John Steinbeck: "L'Amérique, mon chien et moi!" (triomphe d'un certain infantilisme naïf et petit-bourgeois que l'on cherche à nous imposer), et ses récentes déclarations à propos de la guerre du Viêt-nam (elles sont fort révélatrices). Dean Martin, Mitch Miller... Inutile d'insister.

(2) Il y a les autres, les hontes nationales, ceux que l'Amérique récuse, et qu'elle veut cacher au reste du monde. Les choses prennent une juste revanche quand on sait que ces déchets humains, paraît-il (imaginez donc, chère madame, ils ont les cheveux longs... et ils sont sales), sont justement ceux qui défendent la pureté de l'Esprit, qui, artistiquement, font les choses de valeur, et sont sur les scènes artistiques mondiales, la gloire des Etats-Unis. Exemples: Norman Mailer, William Burroughs, Allan Ginsberg, Bob Dylan, Joan Baez et enfin un groupe musical qui considère qu'il a engendré la découverte et qui, sans inhibitions, se fait appeler les "mamans de l'invention" ou, en anglais, "The Mothers of Invention".

Mais, qui sont les "Mothers of Invention"? Le groupe a été fondé, il y a à peine trois ans par Frank Zappa, un bonhomme qui, contrairement à ce que dit la chanson, malgré ses cheveux, fort longs, n'a pas les idées courtes. Le groupe s'est donné pour but de détruire les valeurs les plus imbéciles, c'est-à-dire les valeurs les plus solidement établies de la société américaine. Pour ce faire, tous les moyens musicaux sont employés, y compris les onomatopées sexuelles les plus évidentes et les mots les plus choquants.

La réaction de l'opinion américaine à leur égard n'a pas été longue à se faire sentir: on leur ferma la porte de tous les postes de radio du continent.

Malgré cette hypocrite censure, les "Mothers of Invention" réussirent quand même à vendre plus d'un demi-million de leurs deux disques: "Freak Out" et "Absolutely Free", se classant par le fait même au trentième rang des meilleurs vendeurs de toute l'histoire du disque aux Etats-Unis.

Un autre disque: "We Are In for the Money" sera bientôt disponible. Nous y reviendrons.

Les apparitions publiques des "mamans de l'invention" sont ce qu'il y a de plus imprévisible. Engagés par un cabaret de Hollywood pour présenter un spectacle de musique de danse, ils donnent libre cours à leur imagination débordante et déroutante.

Le premier soir de leur engagement, ils se présentent trois sur scène: un batteur, un pianiste et un chanteur, un bêteur plutôt, et, recréant, mais en dix fois pire, l'écœurante atmosphère de vulgarité des "night-clubs" américains, ils imitent, d'une façon simies-



que les succès à la Dean Martin si chers à ces lieux.

La deuxième soirée, ils se présentent trente-deux sur scène, équipés de tout un attirail: trois batteries, une armée de saxophones, de trompettes, de hautbois, de clarinettes, d'harmonicas, douze guitares électriques, quelques gongs chinois, des violons, des contrebasses, des tympanis, des maracas, des castagnettes, ainsi que de nombreux autres instruments de leur invention. Sans oublier, évidemment, un poste de radio (pour les grincements et les nouvelles sportives) et une à deux enregistreuses (pour repasses, à une vitesse différente, ce qu'ils avaient enregistré auparavant). Durant cinq heures on pourra assister à un spectacle qui laisse loin derrière lui certaines des expériences les plus audacieuses tentées au cours du dernier demi-siècle musical. Cinq heures durant, les rythmes endiablés succèdent aux rythmes obsédants, les recherches tonales les plus avant-gardistes aux cris d'outrage, les cacophonies les plus folles aux cris les plus vulgaires et les plus indécents, les onomatopées sexuelles grinçantes aux arrangements orchestraux dignes des meilleurs orchestres de "Free-Jazz" et de musique concrète.

Le troisième soir, Frank Zappa, la maman des "mamans", seul sur scène, revêtu d'un long manteau de fourrure lui allant jusqu'aux chevilles, dans le ballet durant deux longues heures. Il enlève ensuite son manteau de fourrure. Horreur! Pour tout vêtement, il ne porte qu'une courte mini-jupe. Il exhibe fièrement ses grosses jambes poilues, sa poitrine velue, et, le plus calmement du monde se met à faire ses exercices de yoga.

Le quatrième soir, les membres du groupe, confortablement installés dans des fauteuils, rient et ridiculisent à qui mieux mieux, qui, des seins plats de telle jeune fille de l'assistance, qui, du long nez de telle autre, qui, des yeux louchants de tel timide étudiant présent là par hasard. La soirée prend fin quand Zappa, d'un air hargneux crie à l'assistance: "Si jamais vos enfants se rendent compte à quel point vous êtes dégoûtants, ils vous tueront durant votre sommeil."

Il n'y eut jamais de cinquième soirée. Le gérant de l'établissement, dé-

couragé, tenta de se suicider. Quand ils apprirent qu'il était hospitalisé pour plus d'un mois, les "Mothers", en bonnes mamans compréhensives, rompirent leur contrat. Le groupe qui les remplaça manifesta certes moins d'imagination. Aux dernières nouvelles, le gérant, sa convalescence terminée, se porte très bien.

A la lecture de ces lignes je vois opinion se former: "Ah! ah! on ne me la fait pas, à moi; ces "Mothers of Invention" ne sont qu'un autre de ces groupes musicaux pour jeunes hippies, tel qu'il s'en est tant formé aux Etats-Unis depuis quelque temps. Tous ces groupes ont plusieurs points en commun: Ils jouent n'importe quoi, il le jouent mal, et tous leurs agissements ne sont motivés que par une recherche éperdue de publicité."

Eh bien non! Je regrette de vous décevoir, mais la situation est différente pour les "Mothers of Invention".

Tout d'abord, l'âge moyen des mamans est de 32 ans. Ils ne sont plus des petits jeunes qui se défoulent. Le minimum de technique requis pour jouer une musique passable, est, chez eux, acquis depuis longtemps. Chacun d'eux possède en moyenne quinze années d'expérience musicale dans une formation. Quant à la publicité, ils ne perdent pas une occasion de s'en moquer.

Sans tomber dans la banalité on peut dire que lorsqu'ils jouent, les "Mothers of Invention" savent ce qu'ils font. Leur musique est intelligemment et lucidement conçue, les orchestrations dignes, choisies après de nombreux essais. La portée psychologique de leurs actes est insidieusement et sadiquement calculée. Les paroles de leurs chansons ont été composées avec discernement afin de procurer le maximum d'impact à ce qui semble être leur but réel: ridiculiser les institutions américaines, recopier, avec une ironie méprisante, les comportements imbéciles des américains, qu'ils soient adultes ou "teen-agers".

Au contraire des autres, la musique des mamans possède une philosophie, délivre un message social, a un objectif, et cet objectif, bien déterminé, est: "Hypocrisie, nous te vaincrons par la satire..."

Ecouter les deux disques des "Mothers of Invention", "Freak Out" et "Absolutely Free", est toute une aventure émotionnelle, esthétique et intellectuelle.

Tout d'abord vous rencontrez leur héroïne, "Suzy Creamcheese". "Suzy Creamcheese", c'est la petite américaine typique, sportive, saine, aux idées courtes, parfaitement bien équilibrée, complètement dénuée d'imagination, conformiste intellectuellement, et qui n'a qu'une idée en tête: se marier, et avoir une piscine derrière sa maison.

Ce que ne l'empêche pas de se croire très éveillée intellectuellement, et de porter, avec une naïveté terrifiante, et sans aucune de ces restrictions qu'apporte la réflexion, des jugements sur l'art, la situation mondiale, les problèmes sociaux et politiques, etc.

A titre d'exemple, nous avons nous aussi, au Québec, nos "Suzy Creamcheese". L'édition montréalaise pourrait donner à peu près ceci: (Excusez



les anglicismes; ils sont volontaires.)

"Bonjour, mon nom est Louise Conformiste. Je suis secrétaire à l'Hydro-Québec depuis deux ans. Je travaille sur une belle dactylo électrique I.B.M. neuve, haye! C'est assez le fun. Le soir, j'écoute le Canal 10, ou je lis 'Intimité'. Je vais faire du ski toutes les fins de semaine avec mon 'chum'. Il va s'acheter une Chrysler, là, et puis on va se marier après. Le film que j'ai le mieux aimé, c'est 'Angélique numéro 3'. Le spaghetti de chez Da Giovanni, c'est le meilleur, blah! blah! blah!..." Enfin, vous voyez le genre: "Être vulgaire m'importe peu, pourvu que ce soit dans le luxe."

On comprend facilement qu'un tel échantillon de bêtise humaine permette et même porte à la satire. Les "Mothers of Invention" ne s'en privent point.

Les mamans se moquent aussi de la vie sexuelle des américains, des ridicules amours de "teen-agers". La publicité, les hippies (plastic-people) ne sont pas épargnés.

"Brown Shoes Don't Make It" vous apprendra que le système d'éducation américain ne vous amènera éventuellement

qu'à un "TV Dinner by the Pool". Conclusion: l'école est inutile, laissez tomber.

"Trouble Comin' Everyday" est un excellent morceau composé sur le passe-temps favori des Wallace d'Alabama: la ségrégation. "Help! I'm a Rock" se transforme lentement mais sûrement en "Help, I'm a cop" (Au secours, je suis un flic), et vous apprendrez qu'il n'y a pas tellement de différence entre les deux: tous les deux sont "square".

"Call Any Vegetable" est une leçon: Premièrement, ne vous montrez pas intelligent en face d'un flic (vegetable); l'intelligence, il ignore ce que c'est, et ça pourrait le blesser. La fin du morceau contient une liste de sujets pour simples d'esprit qu'il convient de respecter si l'on veut rester en bons termes avec la force constabulaire: la citrouille, les coudes, le papier ciré, etc...

Et ce n'est là que quelques exemples, pris au hasard, de leur imagination, et de leurs capacités d'invention au point de vue de l'ironie bête et méchante.

Musicalement parlant, les mamans sont imbattables. Ils se réclament de

grands maîtres. Bach, Beethoven, certes mais surtout des contemporains: Edgar Varèse, Pierre Boulez, Karlheinz Stockhausen, Olivier Messiaen. Le "Free-Jazz" n'est pas oublié, ni Eric Dolphy, Ornette Coleman, ni Charlie Mingus. Leurs capacités de mimétisme, de synthèse et de composition à ce point de vue, sont impressionnantes.

Personnellement, je n'avais qu'une piètre idée de la musique populaire avant l'audition des "Mothers of Invention". Je dois avouer que cette audition a considérablement bouleversé mes idées à ce sujet.

Il faut maintenant s'en rendre compte, les grands compositeurs ne font plus tous partie du camp de la "grande" musique.

Et je ne serais pas surpris du tout si, un jour, malgré ses pitreries, Frank Zappa soit universellement reconnu comme un des grands compositeurs musicaux américains.

A condition, évidemment, que ces préjugés idiots, sur la musique populaire, trop répandus et ces préjugés sur les cheveux longs perdent de leur intensité.

par Gilles Ouellet.

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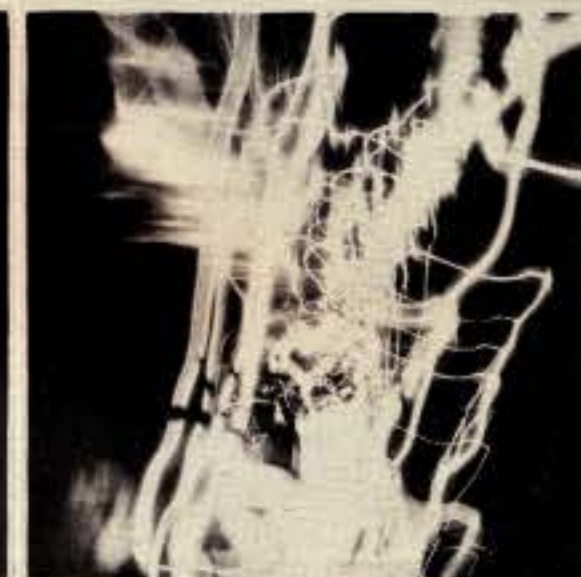
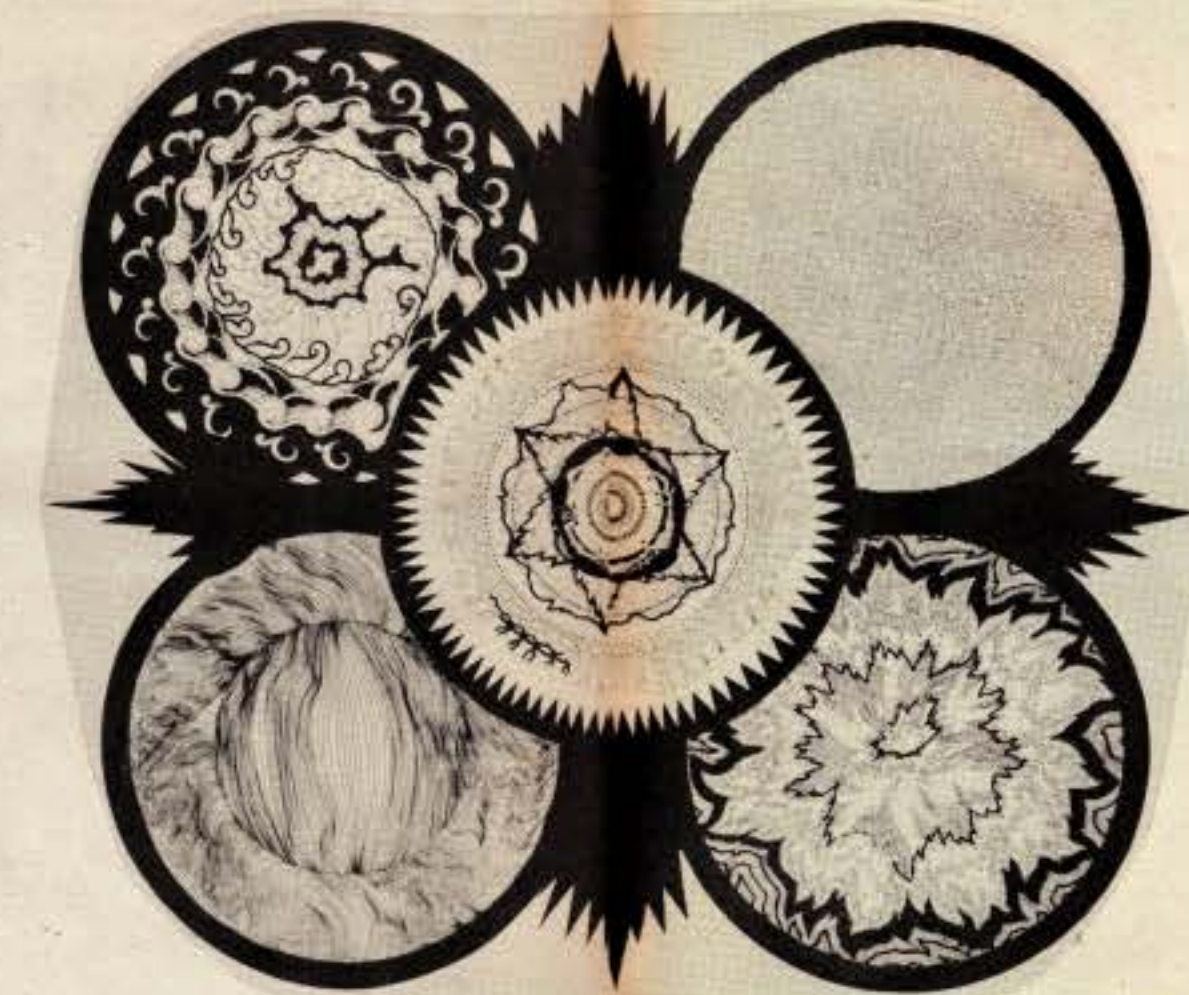
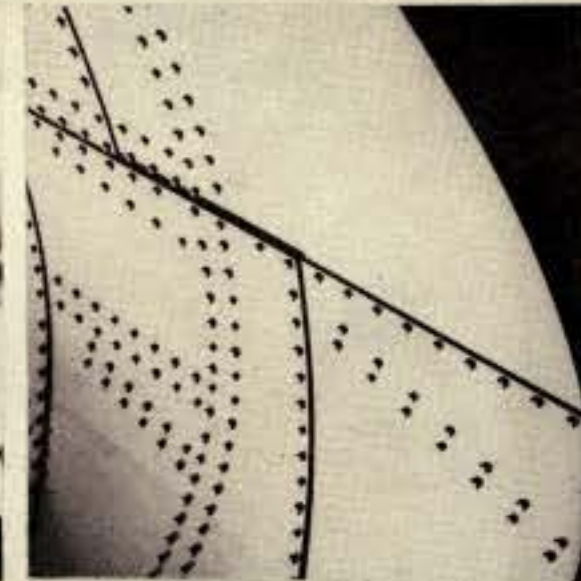
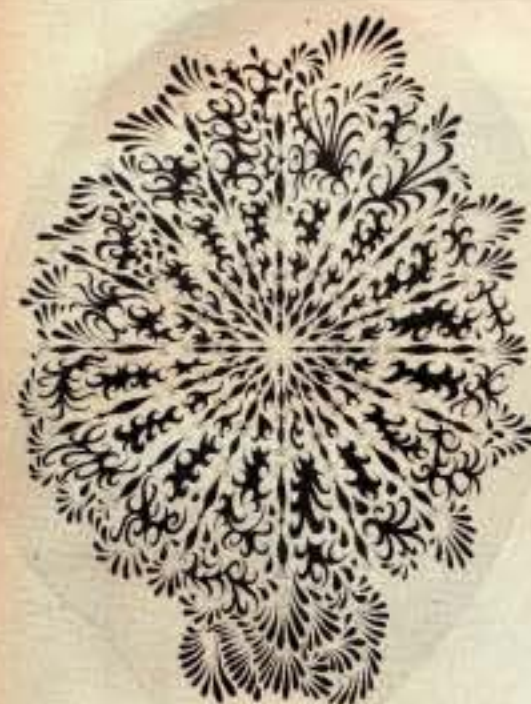
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# AISLIN ABOUT LOOKING #2

MEET "RAT BUNS," THE NOTORIOUS LOCAL JOLLY-JOLLY ON "HOT-LINE" RADIO.



YA, DOLL!

YES MR. BUNS, I'M CALLING ABOUT MY 1954 HYSTERECTOMY AND WOULD LIKE TO SAY THAT MY NEIGHBOR'S UNCLE WAS A DOPE FIEND FOR THREE YEARS WHEN....



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AND FURTHERMORE LADY....

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CRUDDY

CRAPPY

FRENCH!

VANCOUVERISH!

KRASSNERITE!



## MR. BUNS



MY GOD....I JUST HAD AN ORGASM!





Of all the laughs that strictly speaking are not laughs, but modes of ululation, only three I think need detain us, I mean the bitter, the hollow and the mirthless....The bitter laugh laughs at that which is not good, it is the ethical laugh. The hollow laugh laughs at that which is not true, it is the intellectual laugh. Not good! Not true! Well well. But the mirthless laugh is the dianoetic laugh down the snout--Haw!--so.. It is the laugh of laughs, the *risus purus*, the laugh laughing at the laugh, the beholding, the saluting of the highest joke, in a word the laugh that laughs--silence please--at that which is unhappy.

Samuel Beckett, *Watt*.

What Beckett defines in the above excerpt from what is certainly one of the most ruthlessly funny novels of all time is perhaps all that can be said on the subject of the laughs which are not laughs, but howls, ululations of grief. But for those of us who have laughed of ululated (nice word, that) recently at *How I Won the War* and/or the Fugs, and/or Charlie Chaplin's *Gold Rush*, the problem of the emergence of this laugh into a fully-blown art form adds an additional dimension of interest. Hence the following.

## FUGS

The Fugs, for example, induce us to laugh willingly at that which is in essence not funny; that is, either a past full of fumbings and ejaculations in back seats of Father's car, or a past empty of such experience. Although both situations happened (or didn't happen), the Fugs' "how it was" approach--a trip down memory lane, as it were--allows us to view our past from an objective and uninvolved vantage-point, a position which has always been essential to the comic art. Here Ed Sander's microphone eroticism acts as a balance to the flood of nostalgia (or imagined nostalgia in the case of the sheltered adolescent), and invokes the possibility of present sexual titillation--young nubile in the crowd, too young to laugh, or perhaps anticipating a back seat ritual following the show, may blush, giggle, or even go sticky-wet, depending presumably on the location of their seats. It is hardly necessary to add that the Fugs are in no sense obscene or even suggestive (they suggest nothing), but are good family fun in the best sense of the term, in the good old comic-nostalgic-orgasmic tradition.

## LESTER

But the *risus purus* really begins to emerge in Lester's extraordinary (brilliant even) film. The real war here is not WW II but the war against our sensibilities and moral hesitations. Lester wins this war by creating a form which seems beyond aesthetic criticism; we are placed in a situation in which we can finally say only that all experience is funny, and, which is the same thing, that no experience is. You catch yourself saying to a friend the next day, "If you think *Bonnie and Clyde* was funny, wait until you see *How I Won the War*..." and the horror is not that you can say such a statement but that the film itself permits, even encourages, such a statement to be made in an entirely valid way. We are not allowed as we were in *Bonnie and Clyde*, to escape into the sort of easy platitude that "deep down it's serious", or "the comic exterior only masks the hidden tragedy," because Lester's technique won't let us: the soldiers are nice green and blue and orange plastic Cracker-Jack toys, and the blood is so obviously coloured water, and Dunkirk and Dieppe are just bubble-gum cards to frighten no one. Perhaps the master-stroke in all this is Lester's use of John Lennon who, in a part which is completely irrelevant, refuses to act, refuses to speak intelligibly until his death scene, and finally, fatally wounded in the groin, tells us that this is what we came to see, which is perfectly true. Lennon was in it, just like we thought. What makes our laughter finally mirthless is that it is in the end at our own expense; we realize, rather ruefully, that Lester has us all figured out.

## CHAPLIN

Chaplin is much easier on our sensibilities than is Lester, because in his art laughter purifies us and makes everything--for a time, at least--almost beautiful. The tramp or clown, up against a world largely devoid of pity for him, must of course be unhappy, but this same unhappiness is a base in contrast to which his perfectly executed comedy is a wonderfully defiant gesture. *Gold Rush* is a masterpiece because in it the fusion of the comic and the pathetic is so complete that they are seen as identical, and in fact essential to Chaplin's existence. Hence we almost hate to see him get his girl in the last frames, and break up this fusion to become--we imagine--ordinary and commonplace and happy, and degraded like us.

What can be said about Chaplin--and perhaps about comedy in general--is better left unsaid. *Gold Rush* in its original state of innocence, the laugh for its own sake. We have come a long way from this garden of Eden; but the garden, to paraphrase the Fugs, is still open.



## YELLOW DOOR

John Folly was born in Ottawa but by singing, travelling and managing coffeehouses he has been able to avoid returning. Currently he is operating the Yellow Door Coffeehouse at 3625 Alymer. Membership is 50¢; admission after joining is 25¢.

The week is a varied one: On Monday night there's classical music; Tuesday, local poets read; Wednesday there's jazz; Thursday, Friday and Saturday nights feature a paid performer; while Sunday night there's a traditional Hootenanny.

Due to some strange quirk of fate, probably sheer brashness and perversity on John's part, he is able to bring in some of the best of the "real" folk entertainers for incredibly low wages--Penny Lane, Mike Liebson, Bill Garrell and Dennid Brown, Nancy White.

It's a traditional 1955 bohemian Village coffeehouse (it took a week to set up) - located in a traditional basement with the traditional pipes and pillars blocking the view of the traditionally miniscule stage wherever you're sitting.

A haunt for nitty-gritty folk music buffs or an antique freak show?

## MODBALL MODBALL MODBALL MODBALL

The modball is open.

You might ask: "What is this modball?"

We could say it is a dancing place because there is a large dancing floor.

We could say it is a music place because it has live music as well as an excellent music system.

We could say it has a light show because it does.

We could say it needs more people.

We could say it is a groovy offshoot of the enfolding Muzak/Mother/love mosaic of human technology that currently gains ground in North America because it is softly lit, circular in form, and provides room for growth within this same (yin) ethical structure.

You might ask where and when it is.....

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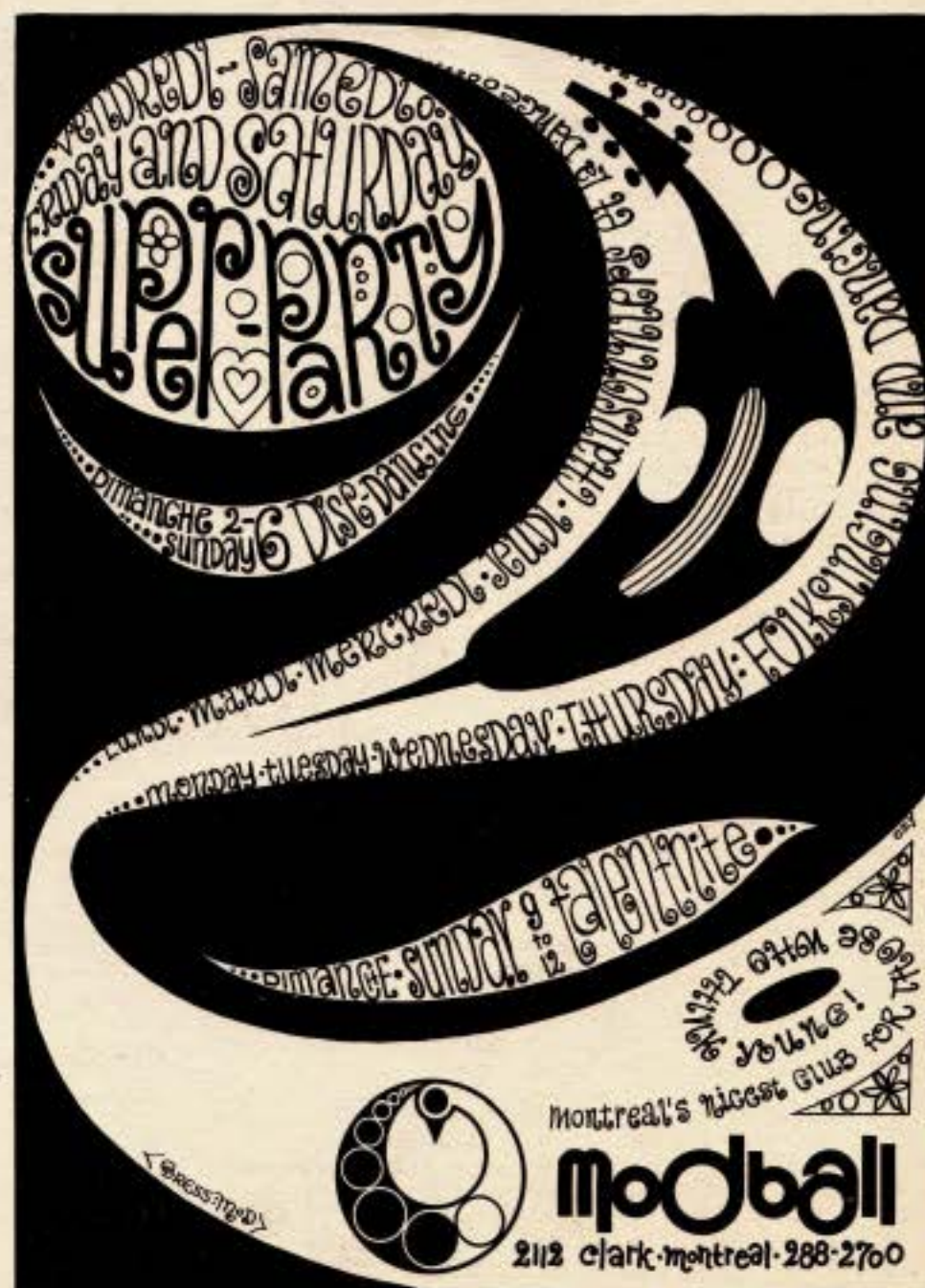
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# LA PHILOSOPHIE DE L'ACCOUPLEMENT COMME EXTENSION DE LA PERSONNALITE.

# INTERCOURSE AS EXTENSION

par Yvan Mornard, éditeur de Sexus.

Il y a longtemps, très longtemps--en 1964--le couturier français André Courrèges souleva l'indignation générale chez les âmes dévotes qui, au sortir de la messe dominicale, ne pouvaient éviter la vision, entre deux annonces d'un magazine, de ses robes qui osaient montrer les genoux des femmes. Les femmes jurèrent qu'elles ne porteraient jamais ces vêtements dont la principale nouveauté consistait moins à habiller qu'à découvrir une certaine qualité du désir. Les bureaux, les écoles et les lieux publics respectables bannirent quiconque oserait se montrer ainsi court vêtue. Mais ce fut peine perdue.

Aujourd'hui, les femmes ne montrent plus seulement leurs genoux, mais leurs cuisses, et elles les ouvrent infailliblement pour découvrir des couleurs et des motifs qui ont renouvelé les dessous. Hier, comme tout le monde le sait, le sexe était teinté d'un côté bestial. L'accouplement devait se pratiquer entre deux esprits et les corps assistaient pour ainsi dire à la transaction. La grande révolution de l'après-guerre a été de ramener le corps dans les jeux de l'amour. Notre civilisation commence à redécouvrir la beauté et l'importance du sexe pour lui-même indépendamment de l'attirail surexploité de l'esprit et la personnalité, par le fait même, a conquis une nouvelle extension qui englobe cette fois tout le corps et non plus seulement certaines parties chantées et sublimées telles le visage et les mains.

## L'EROTISME CONTRE LES "SCIENTIFICOMANES"

Cette transformation de la philosophie du corps et de l'accouplement, manifeste surtout parmi la génération née après 1940, devait nécessairement se heurter au blocus des "honnêtes gens". Ces derniers ont développé une terminologie sexuelle qu'ils voulaient scientifique et qui n'est que prude. Mais la prudence et la science ne conviennent plus à ceux qui retrouvent maintenant en la sexualité brute une occasion de se reconnaître et de s'accepter. Le mot de passe de la nouvelle vague ayant pourtant atteint la vague précédente, celle-ci n'aura de repos que d'empêcher l'attroupement autour des nouveaux chefs qui, tôt ou tard, aboliront leurs privilèges. Car la sexualité n'est qu'un des nombreux symboles autour desquels se précisent une volonté de concevoir la vie.

Le recours à l'appareil traditionnel de l'autorité qu'est la justice apparaît comme l'expression rageuse d'une telle exaspération. Les attaques portent sur la ré-

évaluation du corps dans la société traduite par une imagerie et une littérature nouvelle, qui prône le libre accouplement et de la liberté de signification pour l'art et les média d'information. A Montréal, on arrête la représentation d'une pièce des Saltimbanques, et les deux premiers numéros de la revue Sexus. On multiplie les descentes dans les cafés fréquentés par une certaine jeunesse, dans le but de faire la preuve d'un manquement de la drogue et de découvrir les lieux privilégiés de réunions dont les conventions ne sont plus la baise-mains mais le "voyage" à l'effort et libre de toute contrainte morale. Et l'on traîne ce beau monde devant la justice dans l'espoir de les voir balancer la tête et fondre en larmes en affirmant une ferme contrition et un ferme propos.

Espoir ridiculement inutile. La défense des Saltimbanques fut bien menée: au lieu de prétendre n'avoir pas quitté la camisole de force de la vertu traditionnelle, on défendit nettement le bien-fondé de l'erotisme dont on a une vision véritablement vivante. Les procès traînant en longueur, la note grimant à tout allure, viennent renforcer le château fort de la morale officielle qui, impuissante à arrêter l'évolution actuelle, ne trouve d'autres recours à l'aide d'un système juridique étroit et dispendieux, que de ralentir obstinément le mouvement irréversible d'une jeunesse submergeant déjà en fait la population d'âge adulte.

## L'EROTISME CONTRE LA PORNOGRAPHIE

Cette promotion de l'erotisme survient à l'occasion de la naissance d'une nouvelle image de l'homme et de la femme nus. L'originalité de cette simplicité née de l'art et les média d'information commencent à mettre sur le marché. L'on s'étonne de la régression définitive et mépris dans l'entourage de la fille qui "pêche". On s'étonne d'une jeunesse aussi libre montre tous les signes de la santé mentale avec la franchise adoucie.

Pour une majorité, la sexualité en dehors du mariage demeure nécessairement abus et perversion. Leur équilibre est rompu. Ils ne verront pas que la nouvelle liberté des personnes, un renouvellement des relations humaines, du corps à finalement aboutit de cité. Ils ne voient pas que le corps de l'homme et de la femme est en passe de devenir une culture, et que cette culture est la seule solution possible pour libérer l'individu du sens pornographique de l'univers que leur culture asexuée traînait inévitablement derrière elle.

A long while ago, 1964 the French designer André Courrèges aroused wide-spread indignation among the devout, who, on leaving the Sabbath Mass, were unable to dispell the vision of his dresses which dared to show women's knees, publicized in a magazine. Women swore they would never wear such clothes, whose primary novelty consisted less in clothing than in uncovering a special quality--desire. Offices, schools, public establishments, all banned whomever would dare to don such short attire. It was useless scolding.

Today, women not only expose their knees, but also their thighs, which they doubtless open to uncover colors and designs which have given new life to lingerie. Yesterday, everyone is aware, and was tainted with bestiality. Intercourse should be practiced between two spirits the body should merely assist so to speak, in the transaction. The great post-war revolution has been to return the body to the game of love. Our civilisation is beginning to rediscover the beauty and the importance of sex-in-itself, independent of the superfluous paraphernalia of the spirit; moreover, the personality, in the same way, has acquired a new extension which includes, now, the entire body, not solely certain vaunted parts, i.e., the face and hands.

## Eroticism vs. the mania for Science

This transformation of the bodily and sexual philosophy, showing itself everywhere in the post-1940 generation, had to battle the blockade of the "honorable fellows". The latter have developed a sexual terminology, called "scientific", but essentially for prudes. But prudishness and "science" no longer agree with those who have grasped an occasion to recognize and accept themselves in animal sexuality. The values of the new generation have overtaken the preceding generation, the latter will rest only if they have destroyed the power of the new ideas. But these leaders sooner or later, will abolish the privileges of their elders. Sexuality is only one of many symbols, around which we will conceive life to change.

Recourse to justice, the traditional apparatus of authority appears as the outraged expression of such exasperation. Attacks are carried out on the representation of the body in order to train-slashed through new imagery

and literature, which vaunts free love and freedom of expression for art and the information media. In Montreal a play given by the Saltimbanques is stopped, and the first two numbers of Sexus are seized. Raids on cafes frequented by certain young people are increased, in order to prove the existence of an active drug-scene, and to discover the privileged places, where manners are no longer formal, but instead free of all moral obstacles. So, one drags all these "beautiful people" before justice hoping to see them lower their heads, melt in tears affirming their contrition and resolution to "go straight".

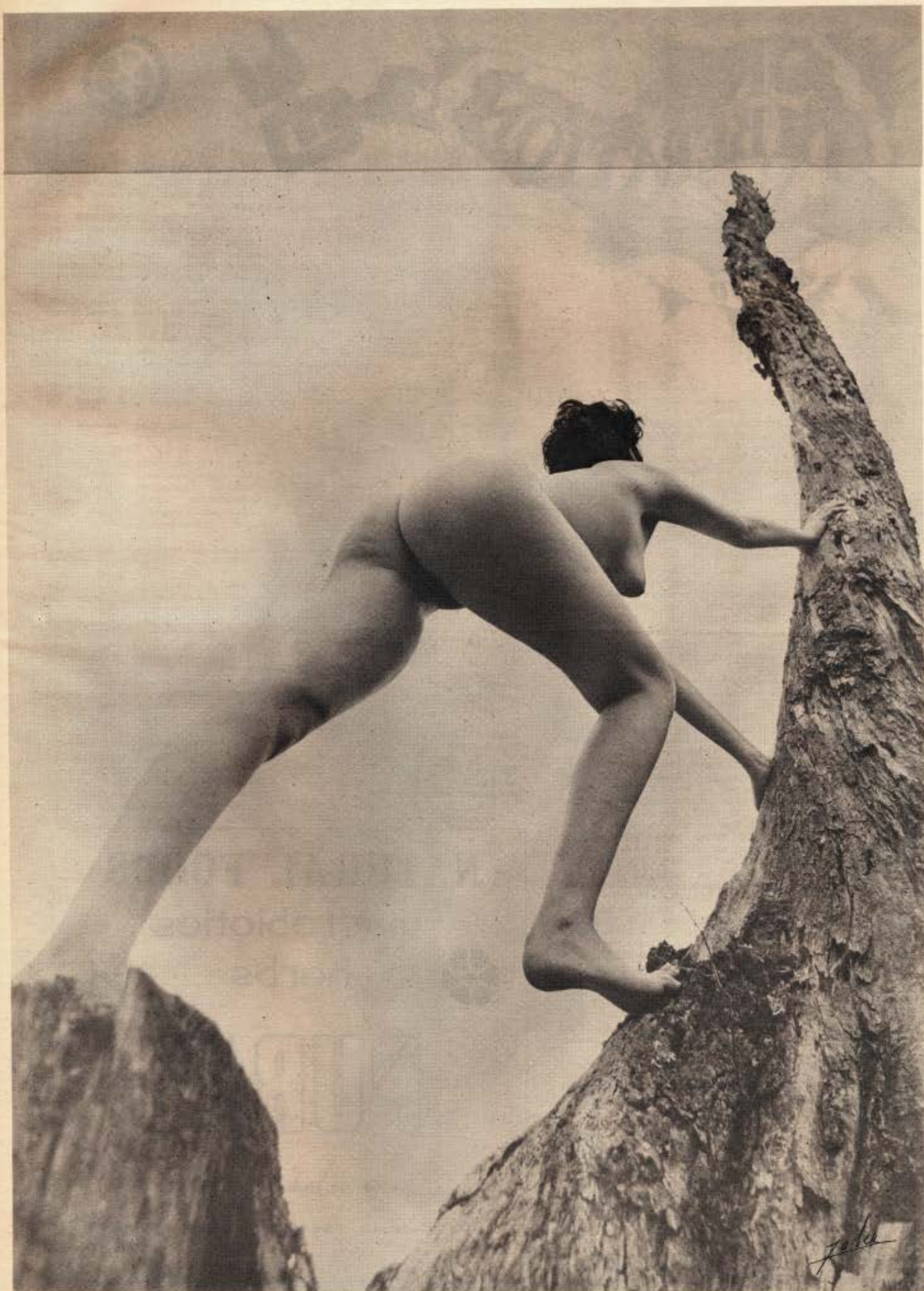
A useless hope. The defense of the Saltimbanques was well done: in place of claiming to never have broken with traditional virtue, they clearly defended the lawfulness of the eroticism they had willfully made visual. The trial dragging on, and the rapidly rising cost, came to reinforce the fortress of official morality powerless to impede the contemporary evolution, and finding no substitute for a narrow and costly juridical system but in obstinately slowing down the irreversible movement of the younger generation, already, in fact, subverting the adult population.

## Eroticism vs pornography

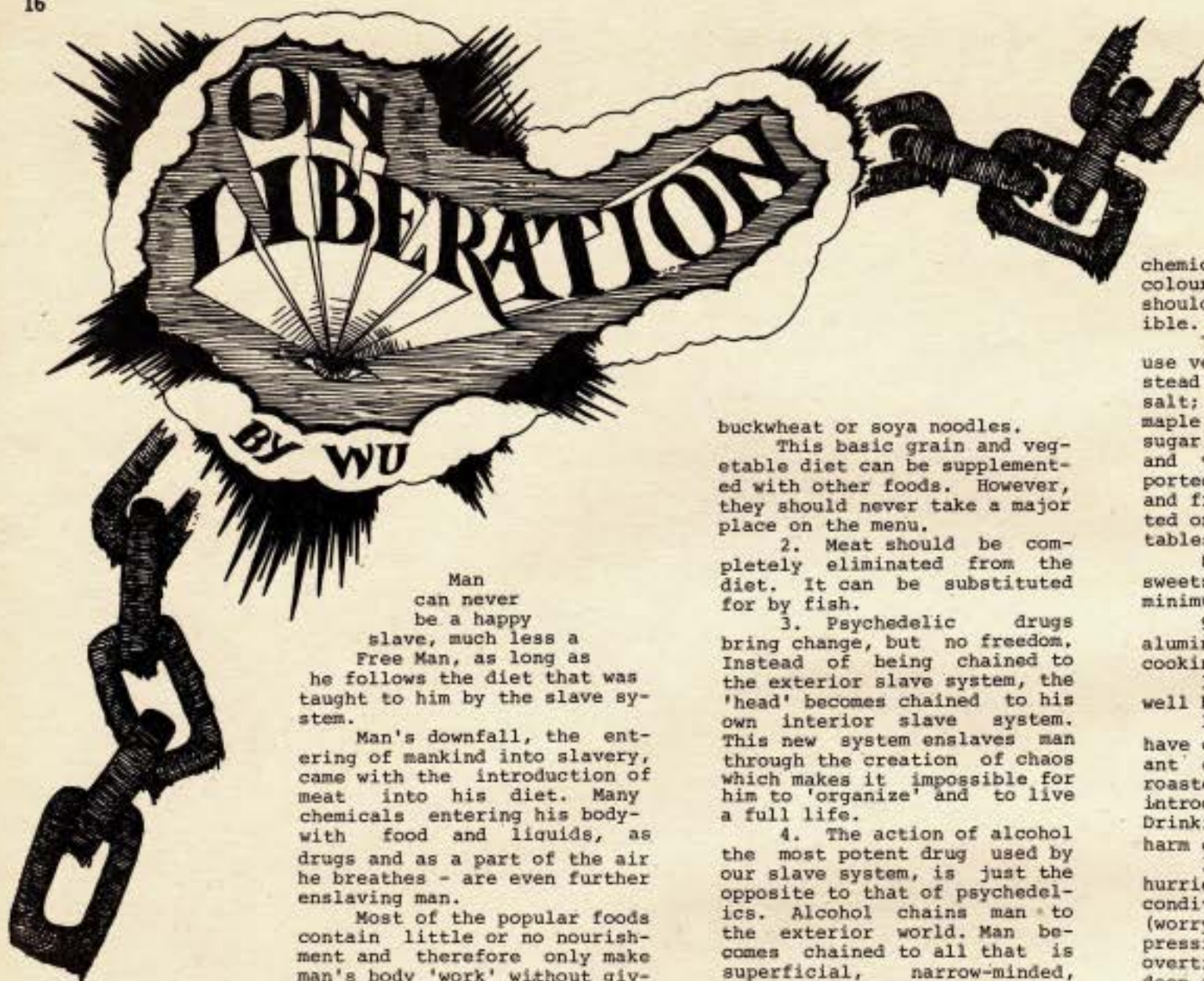
This promotion of eroticism occurs with the disappearance of vulgarity in the new image of nude men and women. Art and the media surprise us by the simplicity with which they have begun to use this image; we are astonished at the definite loss of contempt among the company of the girl who "goes to bed" we are floored that such a free youth shows all the signs of mental health along with free love.

For a majority, illicit sex remains, necessarily, an abuse and perversion. Their equilibrium is safe; they shall never see that the new moral liberty signifies a renewal of human relationships, where the body can, at last make itself known. They don't see that the bodies of men and women are on the way to becoming a culture, as well as that this culture is the only possible solution to liberate the individual from the sense of the "universe-as-pornography" which the asexual culture drags, inevitable, behind it.









Man  
can never  
be a happy  
slave, much less a  
Free Man, as long as  
he follows the diet that was  
taught to him by the slave sys-  
tem.

Man's downfall, the enter-  
ing of mankind into slavery,  
came with the introduction of  
meat into his diet. Many  
chemicals entering his body-  
with food and liquids, as  
drugs and as a part of the air  
he breathes - are even further  
enslaving man.

Most of the popular foods  
contain little or no nourish-  
ment and therefore only make  
man's body 'work' without giv-  
ing it anything in return.

The majority of the popu-  
lation today is badly under-  
nourished and overfed. Ill-  
nesses of all types are devel-  
oping as the result of eating  
too much.

However, overdrinking  
surpasses overeating, and as a  
result most people suffer dur-  
ing their lifetime from some  
form of kidney ailment.

Medical drugs we are tak-  
ing usually destroy only the  
symptoms of the illness with-  
out ever restoring the health.

It would be quite diffi-  
cult for us to completely ab-  
stain from the use of all  
drugs, as well as of all foods  
and liquids that are harmful.  
It would be equally hard for  
us to leave the poisonous air  
of our cities. However, we  
can make an effort through  
which we will be able to mini-  
mize the intake of harmful  
foods, liquids, drugs and the  
intake of poisonous air.

Space does not permit me  
to go into details concerning  
the statements made in this  
article. Intrad, I will try  
TO BRING together the basic  
dietary rules which those in  
search of Liberation should  
follow.

1. The traditional diet,  
based upon meat and potatoes,  
should be replaced with a di-  
et based upon whole grains and  
vegetables.

Cracked wheat of rolled  
oats makes very good breakfast  
cereals. They can be used al-  
one, combined, or mixed with  
millet, flax seeds, barley,  
soya, cracked buckwheat, corn  
meal or rice polishings.

Brown rice, cracked wheat  
or buckwheat combined with  
carrots, dandelion, cabbage,  
spinach, soya beans or peas  
makes a very good dinner or  
supper. An equally good meal  
can be made with whole wheat,

buckwheat or soya noodles.

This basic grain and veg-  
etable diet can be supplement-  
ed with other foods. However,  
they should never take a major  
place on the menu.

2. Meat should be com-  
pletely eliminated from the  
diet. It can be substituted  
for by fish.

3. Psychedelic drugs  
bring change, but no freedom.  
Instead of being chained to  
the exterior slave system, the  
'head' becomes chained to his  
own interior slave system.  
This new system enslaves man  
through the creation of chaos  
which makes it impossible for  
him to 'organize' and to live  
a full life.

4. The action of alcohol  
the most potent drug used by  
our slave system, is just the  
opposite to that of psychedel-  
ics. Alcohol chains man to  
the exterior world. Man be-  
comes chained to all that is  
superficial, narrow-minded,  
materialistic and removed from  
his own true being. Instead  
of being prevented from living  
a full life by his disorganiz-  
ed and chaotic mind, he is  
prevented this time by his  
overly organized 'square' mind.  
Therefore, substituting psy-  
chedelics for alcohol or alco-  
hol for psychedelics equals  
substituting one slave system  
for another.

5. Medical drugs should  
only be taken when absolutely  
necessary. They can often be  
substituted for by herbs.

6. Non-processed organi-  
cally grown foods, free from

chemical additives, artificial  
colouring or insecticides  
should be used whenever poss-  
ible.

7. It is preferable to  
use vegetable or sea salt in-  
stead of purified mineral  
salt; brown sugar, honey or  
maple syrup instead of white  
sugar; locally grown fruits  
and vegetables instead of im-  
ported ones; wild vegetables  
and fruits instead of cultiva-  
ted ones; cold pressed vege-  
tables instead of animal fat.

8. The consumption of  
sweets should be kept at a  
minimum.

9. No utensils made of  
aluminum should be used in  
cooking.

10. The diet should be  
well balanced.

11. It is important to  
have good digestion. A pleas-  
ant carminative, such as  
roasted dandelion, should be  
introduced into the diet.  
Drinking while eating will  
harm good digestion.

12. Avoid: overeating,  
hurried eating, eating under  
conditions of emotional stress  
(worry, tension, anger, de-  
pression etc.), eating when  
overtired or in a state of  
deep fatigue.

Enjoy your food! Find  
ways and means to make it more  
tasty. Experiment and find  
out for yourself which foods  
you need, as well as which  
foods agree or disagree with  
your basic metabolism. Above  
all: stop eating meat, stop  
drinking alcohol, stop using  
drugs.

Anyone who would like to  
have additional information  
concerning the above diet  
should write to me in care of  
this newspaper. Sending a  
telephone number would be an  
asset.

## NATURAL FOODS

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herbs

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# 2 Disband! Disperse! Destroy!

by JOHN BROWN

**EDITORS' NOTE:**...this is the second paper in our current symposium, entitled DISSENT: TREASON OR SUBVERSION? Sponsored by the "Ford (of Canada) Foundation", in conjunction with the "J. M. Kaplan Fund" (Canadian branch).\*

Our next issue will carry a paper in this series, entitled: "The Coming of the Anti-Christ!"

To the Editors:

A slightly different version of the enclosed article has been solicited by a West Coast Underground paper. But since the article was written during a trip to Montreal, and the memory of the American Consulate was fresh in my mind, this first version is geared more for a Canadian audience--although it is intended for people in the States. If you wish to publish it, feel free to do so; if not, please burn it. The alternatives presented are not highly popular ones, and the article advocates criminal and treasonous action.

Did you go to Washington and get your head busted in? Were you watching the news on television when the Los Angeles cops played croquet with our heads at Century Plaza? Have you marched, picketed, signed petitions, joined groups, attended rallies and demonstrations, sat in, gone to jail, been beaten or watched your friends being beaten?

Has it done any damned good?

I propose a radical departure from the present tactics of civil rights groups and the peace movement. But this departure in tactics is for radical extremists only: those who are convinced that the prospects for a change in the direction of United States foreign policy through a program of gradualism and persuasion is a cretin illusion. It is for those who think that the present economic and political structure of the country must be smashed, entirely done away with and replaced with something sane and humane. It is for those who literally hate and despise the present Washington administration and would do anything to destroy its functioning.

But first some definitions.

**Revolution:** a complete upheaval and turning upside down of the social-economic structure of society. The first shall be first, and the first shall be last. In particular, in our case, the destruction of monopoly capitalism and the substitution of democratic socialism.

**Rebellion:** an appearance of the best loosest form of violent protest with limited aims and limited goals, and involving a relatively small number of people.

**Revolutionary situation:** a situation where all attempts for reform within a society have failed because of unwillingness or inability or a relatively few men in power to grant economic concessions to the mass of people whose general condition is one of physical misery and extreme deprivation. A revolution occurs when this state of interests.

**Pre-revolutionary society:** one where there is no great amount of deprivation, oppression, or physical suffering. There may be a growing minority of discontented people, but the great majority are complacent or apathetic with their lot; and are, in fact, loyal to their form of government. Only a handful of men in such a society are aware of the danger signals of a violent situation to be met at some future time.

In a revolutionary condition, near chaos always precedes the assumption of

leadership by a popular group or movement that successfully voices the demands and discontent of the people. During this chaotic period, cabinets, juntas rise and fall. Military coups and counter coups usually occur or are attempted; and terrorism, assassination and extreme oppressive and retaliatory measures are common.

Foreign countries holding high stakes in a colonial or neo-colonial situation usually intervene, either through direct military action of the arming and supporting of counter-revolutionary forces. The struggle is then sharply divided and is only resolved when the forces of national liberation, or in the case of non-colonial revolution (Russia), the worker and peasant armies decisively defeat the counter-revolutionary forces.

A prerequisite for a revolutionary condition, then, is a widespread and furious resistance plus a history of rebellion, sabotage, and violence on the part of the people.

I have described a pre-revolutionary society as one where no great amount of suffering or deprivation occurs. A revolution is impossible in this sort of situation. (Do not confuse China's recent "cultural revolution" with a genuine revolution; it was a profound deception over the goals and functioning of the society--profound and dramatic in a sense unknown to Western countries.) A pre-revolutionary society, where a revolution is presently impossible, is an anomaly; it occasionally gives rise to the absurd heights of Nazi Germany.

The United States today is such a country. Although there is a growing discontent with the course of the war in Vietnam, the citizens as a whole are not concerned with their way of life. The United States produces enough surplus wealth to effectively feed, employ, and placate most of its citizens, and its power class is firmly entrenched with total control of the levers of the social machinery. Only in black areas do they encounter any real difficulty.

No plan, no chance of reasoning, no humane and rational discourse is going to urge the average white American to attempt to change what for him is a satisfactory and comfortable life. His frugality is all personal and private. Starvation is an abstraction, acceptable only if it is happening elsewhere than in his family. Genocide seems reasonable as long as he's not the victim. All sorts of criminal, vile, colonial wars are okay as long as it's not his son getting killed--and this is the main reason he is growing more and more violent and desperate. He is not a revolutionary; he is a revolutionary potential is contained. The government can proceed with the terrorizing of the citizen.

When the government is permitted even a slight hint of the pretense that the citizen has a right of dissent, the government will move to suppress it. The peace movement, the anti-war movement, the attempt to force economic concessions, which dissects the society, is purely a kind of self-destruction as it is a

What then motivates the citizen who is not a revolutionary? The establishment of a new social class, the desire for a new sympathy for, or the desire to join with other people in a new kind of country? A sense of responsibility that finds its highest expression in a duty and is filled by guilt? Or is it simply that he is as he really is, where he is really at, but what motivates him to act? What motivates him to attempt to destroy the institutions of his own country and

search for viable alternatives? What motivates him to be beaten, arrested, imprisoned, killed?

I submit that the wellspring of his anger is a personal frustration, a deep sickness over what the country has done or is doing, to him. And it might just develop that his sense of impotency and alienation is a condition that offers a clue to a highly effective form of protest and resistance.

Let us assume that all the familiar tactics have failed, are failing, or are due to fail. Petitions, rallies, sit-ins, demonstrations, voting, non-violent civil disobedience--the whole bag. For every current tactic used by the peace movement, the people in power have the ultimate answer; violence. They use it when they want to, in whatever amount they have to. And they haven't even had to use real bullets yet. The power class is so far ahead of the peace movement, so capable of so much more, that the prospect for the future is appalling.

Organizations have failed. All organizations, committees, parties, are either impotent, ludicrous or thoroughly infiltrated. In fact, any potentially dangerous group has its police spy, always. Men in power often act foolishly, but they are never fools. They've got everything covered; don't doubt it for a moment. If you contemplate any serious and damaging (illegal) act, stay away from organizations. Capitalize on the condition that the system has bred in you: alienation.

Act as alone as possible. Any group over three members is probably infiltrated. Let the others sit-in, go to jail, get beaten. Their activities are politically valid (and probably cathartic); they do it bravely. It's their way of saying "NO" to the bastards and "YES" to themselves. Don't argue with them or put them down; their civil disobedience is not helping the enemy. The strikers, marchers, self-immolators are valuable and valid. Their enemy is your enemy; don't forget that.

But go it alone. Work in two, or at the most three-man teams. Keep it secret; develop a healthy paranoia. This is 1984.

Consider: sabotage. Learn explosives and explosive devices. How to make them, procure them, place them, use them. Learn the targets, their vulnerability, availability. Estimate how one target rates in value over another, which one will hurt them most.

Consider: assassination. Learn guns, bombs, poisons, how to procure them. Again, learn how to use them and when to use them against. Nothing is more dangerous than an assassin working alone; he almost always succeeds. They are the most effective weapons yet.

Consider: resistance. Resistance is defined before it is done. The wonderfully symbolic statue of the years ago to blow the damned statue of the statue of liberty (an ugly thing anyway) was thwarted by a police force alone, or as near to alone as possible. You are extremely dangerous--this is a frightening thought; they can't cope with you. Refuse your sense of being alienated, alone, except the pleasure of solidarity and linked arms and freedom songs. You are functioning in a pre-revolutionary context; and terrorism through sabotage and assassination is a valid activity. If you know you can't make a revolution, you can at least oil the wheels for the future revolutionaries, establish a tradition of internal violent resistance against the most imperiously violent country in the world today. There is at this time no one correct course of resistance or protest. "Do your thing." Whether it's a can of gasoline, a bundle of dynamite, or an \$18.75 rifle--it hurts them. Their bodies are just as vulnerable as yours.





**Post-Mortem:** Saint Pelloche s'est suicidé à la suite de sa dernière chronique. Un autre candidat au suicide le remplace: Emmanuel Cocke, romancier-dramaturge-comédien-cinéma-critique, et fou de ville.

#### EUX A LA COCKE

le soleil, ce matin, a inondé mes yeux crevés de la veille, cette veille où je chantais à l'ouverture de la "Galerie Café"; soirée entre amis, Pauline Julien, Gerald Godin, Jean Duthil-le-boss, Tex-le Corps, et les autres. Rajeunir le Vieux-Montréal. Si ma voix fut éraillée, c'est que je répète six heures par jour mes chansons, tout en critiquant les films pour "Sept-Jours", en filmant mes neurones aplatis, écrivant romans, et croyant tantôt à la vie, tantôt à la mort. Avant de chanter, je dus absorber deux bouteilles de beaufolais, quelques double-ryes, et le fou-rire de Marie Claire. Je n'avais pas bu depuis des siècles. J'ai chanté-lucide, puis après le spectacle me suis englouti dans cette maudite vie nocturne montréalaise, repos mérité, le soleil ce lendemain de la veille avait un goût-de-crève mort. A deux heures il me fallait être au congrès du cinéma québécois, où je fus d'ailleurs. le soleil me drogua. Pourtant, un jour comme les autres, comme un rat dans l'égoût. Temps de faire foutre sur neige, autres-autres. Hommage testamentueux à la bêtise merveilleuse des illettrés. Femme affreusement argentée, faux poèmes sur commande, has-been t'es pas l'or fausse Taylor. Je crève de ne pas filmer depuis "Musika". Patriarche Salad, après un texte lucide, est parti, pris. Le jazz n'existe plus, je ne crois plus au free jazz. Répéter encore, pour être potable le 10 février, à la Butte à Mathieu. CinéCrêEr. MeRdE A-tRoP-FiEr. Ce JoUr Est Hi-D'eUx. EuX à La CockE. On ne forbidden de cinécrêEr. CrêEr SeS AnGoIsSaNtEs TéAlI-tés: c'est porter un pantalon jaune pour que LoRaQuE Tu PiSsEs DeDeNs, ça nE sE voit PaS. Il faudra que je radio-

canadianise mes mais. La révolte est ma seule foi...;!? (), ma foi. Inventez! Au lieu d'écrire "midi à quatorze heures", écrivez: MIDIA CATORZEURE. Et au lieu de "Regard fou d'homme saou1": REGAFOUDOMSOU. Vous découvrirez peut-être que madame MIDIA, votre voisine de palier, est la maîtresse de monsieur CATORZEURE, votre concierge, et que le robineux du coin se nomme REGAFOUDOMSOU. Lisez Paul et Mique, roman-fleuve en vente dans toutes les mauvaises librairies aussi mauvaises que cette infatigable émission "à la seconde" où une ancienne comédienne saouce urinière fait de la figuration ça nest passafautedit-on. N'écrivez pas, soyez z'esclaves, lisez les popotons, Saint-Pelloche ne regarde, du haut de son cadavre grimaçant tandis que des cervelles de réalisateurs-T-V cuisent dans ma marmite sacrépâne. Il fait le cygne de croix et m'ordonne DE ME BALANCER DU HAUT DE MES TREIZES ETAGES ensuite les types et les petites ne consacreront, venant déterrer de mes armoires mes films et mes écrits, découvrant avec surprise que mes vingt-deux ans et mon air d'acteur manqué, j'ai une carte professionnelle de metteur en scène de cinéma, consentie par le Centre National du Cinéma, à Paris, que j'ai fait mille fois le tour du monde sans saoul, sans sous, sans souci, avant de faire le tour de mes quatre murs. Qu'avant que je me tue, ma mère s'était tuée: qu'une certaine femme m'a coupé un doigt et bien autre chose, et que l'important ce n'est pas la rose, ni les spermatozoïdes perdus dans une vie d'ange. SUIZ-JESEULASSEZ? Monument hystérique pour Jésus Tanné, suicidez-vous, mister Emmanuel. Tra-la-la bémol majeur pour mineur en fugue de la maison des musiciens, comme cette can-can-tatriste chauve qui gueulait à outre-mont ses crachend'eaux avant l'introduction du morceau, parce que les richesses familiales donnent des complexes aux petites filles. ME BALANCER DU HAUT DE LA PLACE VILLE MARIE

J'aurai démonté les sanguines vipéreuses peureuses que les chemins tortionnaires ont conduit à.....pour mieux.... J'ai rêvé que Terzieff criait du René Char sur un char, et je ne dors plus que 3 heures chaque nuit, tant ce monde m'écoeure de n'y réfugier loin par sommeil. Mille deux cent trente deux fois, alcool, femme, ou peine ont failli me crever le cœur (et de ces temps les transplantations cardiaques n'existaient pas). J'irai tomber sur vos crachats, puisque je suis de ceux - bannis-bâtards-maudits que la société-thé, que l'association T, se doivent d'abattre en pleine vie. Etre nu sur un nuage nocturne nubuleux de neurones. FAITES DES \$ SUR MON \* OUVREZ LES " & FERMEZ LES () Nitroglycérine, non trop, ni pas assez. Boire de la nitro et bye bye! La seule chose-machin-truc que je n'ai pas encore succulé, à part aussi les huîtres hyméniques des femmes, car je déteste ça. Allez boire là-bas si j'y suis, et en cas d'affirmative ne me réveillez pas. Ma lucidité fera semblant de ne pas l'être (lucide). Salut mon pote. Es-tu saisi? Et Mary Juana? Téléphone 845-53-67, femmes belles, appelez. Et nos regards se perdront dans l'infime connerie de ce lamentable paysage délaissé sur mes coins de fenêtre, par Dieu qui n'existe pas. Donc, c.q.f.d, nous n'existerons pas, mais nous ferons l'amour comme on fait caca, par besoin A quand la bombe algébrique? La rondeur de vos fesses m'importeront plus que la fabrication des cuillères martiennes à dos de cheval. Mon dernier doigt ne va pas tarder à se casser net, et tomber comme un con sur mon plancher, laissant inerte ma machine. (pourquoi "ma machine" et non pas "ma Chine" tout court?) Ma chine à agrir. Je vous embrasse sûr l'oeil, le soleil ce matin, a inondé mes yeux crevés de la veille. Qu'il ne se lève surtout plus pour moi. E-teignez moi oulement..cette-fois, je n'aurais que la force de remettre mon testament dans une boîte à lettres sans adresse, et retomber dans la neige, d'abord assis, puis couché.... .....ET ENFIN MORT..... \* EMMANUEL COCKE (enfin, ce qu'il en reste!)

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**Form A459-328698**

**QUESTIONNAIRE**

**(PART A) GENERAL INFORMATION**

1. My sex:
  - A. male
  - B. female
  - C. hermaphrodite
2. I prefer my date's sex to be:
  - A. male
  - B. female
  - C. either
  - D. other
3. My race:
  - A. human
  - B. other
4. My date's race:
  - A. human
  - B. other
  - C. like me
 (must be/ prefer/ accept/ no) (circle one of above)
5. My level of education:
  - A. unbelievable
  - B. bewildering
6. I prefer my date's level of education to be:
  - A. straight
  - B. pet head
  - C. acid head
  - D. meditation freak
  - E. else
7. My build:
  - A. unattracted
  - B. awkward
  - C. soft
  - D. bulbous
  - E. obese
8. For my date's build, I prefer:
  - A. flesh
  - B. bones
  - C. anything that moves
  - D. anything that doesn't
9. My date's physical attractiveness to me is:
  - A. vital
  - B. where are you at?
10. Concerning appearance I am:
  - A. here
  - B. not here
  - C. transatlantic

**(PART B) RELIGION**

1. Source of income:
  - A. welfare
  - B. unemployment
  - C. student loan
  - D. pushing
  - E. crime
  - F. prostitution, or the streets in general
  - G. Dow Chemical
  - H. R.C.M.P.
2. My religion:
  - A. professional
  - B. pragmatic
  - C. Hindu
  - D. League of Spiritual Discovery
  - E. Marxist
  - F. all of the above
3. My favorite god:
  - A. Shiva
  - B. Ther
  - C. Judas
  - D. Johnson (take your pick)
  - E. you know who
4. Do you believe in a God that listens to your prayers? If yes, don't answer this question.
5. I participate in religious services:
  - A. alone at night
  - B. with an experienced guide
  - C. with my assed head
6. Which of the following statements is closest to your way of thinking:
  - A. "Poodle run in where angels fear to tread"
  - B. "We've got the little bastards on the run"
  - C. "There's no place like home"
  - D. "My father's a politician; therefore, all politicians are my father"
  - E. "I am the second coming"
  - F. "I am the walrus"

**(PART C) PERSONAL RELATIONS AND SEX**

1. The role of sex in my life is:
  - A. what I'm here for
  - B. keep rolling
  - C. unnatural
  - D. something to do before communion
2. I consider my sex drive:
  - A. pleasant
  - B. mildly pleasant
  - C. cheaper than sold
  - D. all the time
  - E. longer than the day it's set
3. Would you say your sexual experience is:
  - A. yes
  - B. no
4. I consider sex before marriage:
  - A. A path to the altar strewn with ripped roses
  - B. This question takes me back many years
5. I think about marriage:
  - A. in times of great poverty
  - B. when my country calls
  - C. in grade 8 movies
  - D. afterwards

**(PART D) INTERESTS**

Are you most interested in:

1. blue movies
2. Etruscan culture
3. arctic exploration
4. eggs '48
5. dirty jokes
6. Aubrey Beardsley
7. horoscopes
8. Middle Earth
9. social climbing
10. necromancy
11. blood letting
12. apocalyptic
13. trashy literature
14. underground newspapers
15. filling out forms

**(PART E) FURTHER DESCRIPTION OF YOURSELF**

Which of these terms apply most to you:

1. morose
2. hearty
3. dropped
4. plastic
5. snow-white
6. incredible
7. scumbag
8. alienated
9. low key
10. megaloid
11. fragmented
12. broody
13. pompous
14. astoloas
15. threat of it
16. perverted
17. Trotskyite
18. android
19. crumchease
20. God's answer to Popeye

**(PART F) GENERAL INFORMATION**

1. What do you wear most of:
  - A. dentures
  - B. false eyelashes
  - C. false
  - D. chop-stick
  - E. hearing aids
2. The following statements indicate a certain outlook on various aspects of life. Do you subscribe to it?
  - A. "Too many people spoil the block"
  - B. "An orphan girl from a little mining town can find happiness as the wife of England's richest, most handsome lord."
  - C. "A switch in time saves hell."
  - D. "It's Russian ingenuity that made the world safe for democracy."
  - E. "Life is nothing but an empty desert hole."
3. What is your reaction to the following situations?
  - A. You are lying in bed, drinking a glass of milk and staring at a piece of apple pie with your mother, when in walks a 192 piece army band, playing the national anthem.
    - i. see your mother up the flag pole and see who salutes
    - ii. stand for attention
    - iii. put on your red, white, and blue dressing-gown and go to sleep.
  - B. You are a keen gardener and for the past few months you have been concentrating on prize marigolds. One day, Gen. DeGaulle walks over and asks your prize specimen. Lester Pearson seems to find the matter of little importance. Would you:
    - i. shoot DeGaulle
    - ii. shoot Pearson
    - iii. call the SPCA and complain that DeGaulle was being endangered
    - iv. shrug your shoulders and plant daisies

**(PART G) EPILOGUE**

1. Select the word which best describes your ideal date:
  - A. alive
  - B. dead

## TESTIMONIALS FROM OUR SATISFIED CUSTOMERS

"Two months ago, I was bored with my wife, snapped at professors and students, and made ludicrous scenes in my office at night. Now I am happy and relaxed and can deal with student crises without losing my head. Thank God for Compoutidate...." **H. Locke Robertson**

"Day after day I would run into nothing but English Canadians - on the streets, in the stores, on the executive boards. Compoutidate introduced me to a real girl, a Québécoise." **Pierre Lefrançois**  
 "I was a dissatisfied hippie. Compoutidate matched me up with a female pusher. Wow!" **Jimmy Dolittle**

## OUR GENERATION

## Literature List

### WHAT IS HAPPENING IN QUEBEC?

Nationalism in Quebec, 1967, by Fred Caloren	.25
Analysis of l'Union Générale des Etudiants du Québec	.25
Quebec and the Intellectuals, by André Cardinal	.25
Social Classes in Quebec, by Mario Dumais	.25

### WHAT IS HAPPENING IN VIETNAM?

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### EDUCATION, the MULTIVERSITY, STUDENT POWER

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### THE NEW STUDENT LEFT and the NEW RADICALISM

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Youth and Canadian Politics, by James Laxer & A. Pape	.25
An Open Letter to the New Left by C. Wright Mills	.15
Agenda for a Generation: A New Left Statement of Values	.10

### BOOKS

The Prophetic Minority, by Jack Newfield	2.25
Black Power, by Stokely Carmichael & C. Hamilton	2.25

**PREPAID ORDERS: 'OUR GENERATION', 3837 ST. LAURENT MONTREAL 18, QUEBEC**





What are the roots that clutch, what branches grow  
Out of this stony rubbish? Son of man,  
You cannot say, or guess, for you know only

A heap of broken images, where the sun beat,  
And the dead tree gives no shelter, the cricket no relief,  
And the dry stone no sound of water.



# CULTURAL CONGRESS

Such an example, of fearless and militant action for justice, combined with the most dedicated pursuit of truth in open enquiry, provides an inspiration to the world. These political and cultural struggles arise from a single imperative need, to oppose and end oppression and the systematic wastage of human resources, of human abilities.

Bertrand Russell.

I think that revolution is an essentially cultural phenomenon precisely in the measure that it puts man in possession of his culture, which is exactly what is opposed to nature, to all determinisms, to all conditionings of nature...I think that revolution should have cultural incidence on all levels and that it is in itself, if you like, the triumph of culture.

Jean-Paul Sartre.

## APPEAL OF HAVANA

At a time when the number of intellectuals is increasing constantly and their role becomes radically different from what it was in the past on the plane of science and technology, production and management, education and communications, and also cultural creativity; at a time when, objectively, the fate of intellectuals is linked more and more to that of the working classes and of the movements of national liberation — a fact of which they are themselves becoming increasingly conscious; at a time when U.S. imperialism poses a universal threat to the future of culture and to the future of mankind itself:

WE,

intellectuals from seventy countries assembled in Congress in Havana proclaim our active solidarity with the peoples struggling against imperialism, and particularly with the heroic people of Vietnam.

Convinced as we are that these peoples confront in U.S. imperialism, supported in varying degrees by other imperialism, a global undertaking designed to keep them in a state of subjection and economic, social and cultural underdevelopment, or to thrust them back into such a state; convinced also that imperialism, with U.S. imperialism at its head, extends or reinforces, in order to develop its domination, military, political, economic and cultural aggression notably in Korea, Laos, Cambodia, the Congo (K), the Arab world, the Portuguese colonies of Africa, Venezuela, Bolivia, and in other countries; and convinced, moreover, that the workers of capitalist countries are the object of an exploitation which derives from the same economic system, we recognise that this enterprise of domination assumes the most diverse forms, from the most brutal to the most insidious, and that it operates at all levels: political, military, economic, racial, ideological and cultural; and we also recognise that this undertaking is carried on with enormous financial resources and with the help of propaganda agencies disguised as cultural institutions.

Imperialism seeks, by the most varied techniques of indoctrination, to insure social conformity and political passivity. At the same time, a systematic effort is made to mobilise technicians, men of science and intellectuals generally in the service of capitalist and neocolonialist interests and purposes. Thus, talents and skills which could and should contribute to the task of progress and liberation become, instead, instruments for the commercialization of values, the degradation of culture and the maintenance of the capitalist economic and social order.

It is the fundamental interest and the imperative duty of intellectuals to resist this aggression and to take up, without delay, the challenge thus posed to them. What is required of them is support for the struggles for national liberation, social emancipation and cultural decolonisation of all the peoples of Asia, Africa and Latin America, and for the struggle against imperialism waged in its very center by an ever greater number of black and white citizens of the United States; and entrance in the political struggle against conservative, retrograde and racist forces, to demystify the latter's ideologies and to attack the structures upon which these rest and the interests they serve.

This is why, from Havana, in the midst of the revolutionary people of Cuba, and after a confrontation of ideas marked by a freedom of expression which is as essential for the struggles and the tasks of today as it is for the creation of the new world which will tomorrow be their outcome, we call upon writers, men of science, artists, teachers and students to join and intensify the fight against imperialism, and to take up the part which is theirs in the struggles for the liberation of the peoples of the world.

This commitment must begin with an unqualified rejection of the U.S. policy of cultural subjection, and this implies the refusal of all invitations, scholarships, employment, and participation in programs of cultural work and research where their acceptance could entail collaboration with this policy.







500 intellectuals, from 70 countries, met in Havana, from 4-11 January--writers, artists, journalists, scientists, sociologists, psychiatrists, filmmakers, engineers, economists -- from South Africa as well as Outer Mongolia, Sweden, Vietnam and North Korea--studied together the cultural problems affecting Asia, Africa, and Latin America.

At the opening session, chaired by Jose Llanusa, Cuba's Minister of Education, the delegates were divided into five commissions:

1. Culture and national independence
2. Integral growth of Man
3. Responsibility of Intellectuals with respect to the underdeveloped world
4. Culture & Mass-Media
5. (a) Problems of artistic creation  
(b) problems of science & technical work

For the next five days each commission discussed papers read by various delegates and drafted a final report on their work. At the plenary session on January 12, the chairman read a summary of the resolutions, an Appeal from Havana to the intellectuals of the World, and a resolution on Vietnam.

\*\*\*\*\*  
DR. DORTICOS, PRES. OF THE REPUBLIC, AT THE INAUGURATION OF THE CONGRESS:

"We do not expect that you will arrive at unanimous or even majority decisions on each of the questions that will claim your attention during this event. Rather than that, we wish to foster a rich, worldwide exchange of opinions at an international level, an exchange of experiences and ideas, a search for truths vital to all of us, on a basis of moral and revolutionary conduct, with the sustained and constant intellectual effort of each person here.

"A special aspect of this congress also stands out: the fact that those invited to and participating in it are intellectuals in the fullest sense of the word. It is not merely a congress attended by writers and artists, poets and playwrights; nor is it a congress just of scientists or technicians, of sociologists or economists, of doctors, engineers or other professionals. It is a special congress, one which--I repeat--so far as we know, brings together for the first time men of all continents, of many different professions, who do intellectual work in the field of literature and art or of science and technology; who are, in short, men of thought, men able to face the problems of our contemporary society with strict critical analysis, with an acuteness derived from their cultural background, at which we feel highly satisfied.

"Without making any predictions about the near future of humanity, toward which we have begun to travel, we believe that the man of the future will be a well rounded and complete man indeed and, in the final analysis, an intellectual, as well, to the extent to which he will be the owner of the tools the instruments of culture and will be not only a witness or a spectator, but also a protagonist in the field of culture. This is not just a pretty utopia; it is the attainable future! The road is long, painful and bloody. Violence, which in essence we abhor, the historical midwife of history, noble revolutionary violence, will play an inevitable and decisive role along that route--man's climb toward the summit of his true liberation.

"On many fronts of combat and militancy, the intellectual has a great responsibility, an obligation of conscience.

"This congress is nothing more nor less than an appointment with responsibility, an obligation of conscience."

\*\*\*\*\*

**Reach for the book: it is a weapon.**

**Bertolt Brecht**

**We reject the easy attitude of those who, whenever they hear somebody talking about guns, they pull out their culture.**

**Roberto Retamar, Cuban poet.**



# culture *SI* Yankee *NO*

HAVANA, Jan. 31 (Liberation News Service). By Todd Gitlin

The main and decisive fact about the Cultural Congress of Havana, 4-11 January, is that it happened in Cuba. "A Meeting of Intellectuals from All the World on Problems of Asia, Africa, and Latin America", sounded to me at first like something slightly more exciting than last week's *New Republic*.

In advance, the Cuban Council of Culture had advertised an all-star cast (Jean-Paul Sartre, Graham Greene, Tony Richardson) and a supporting cast of hundreds; in fact, most of the luminaries failed to appear, a fact greatly pleasing to the American press, but which lent the congress a vivid informality, that might otherwise have been lost in the spotlights. To some of our effete intellectuals, the congress from a distance might have seemed another ritual rhetorical bull-session.

Predictably, they underestimated the Cubans, who did not spend great volumes of scarce foreign exchange, expend tankfuls of otherwise rationed gasoline (Ed. note: oil was struck in Cuba at the close of the conference; the extent of the resource is unknown), reserve the Havana Libre Hotel (ex-Havana Hilton), merely to put on a propaganda show. President Dorticos and Fidel did not give the opening and closing speeches (respectively) for nothing. The Cubans have plenty to show: Cuba itself, the socialist man-in-the-street, these are the most forceful arguments for the liberating spirit of revolution in the Third World; they expected more from the intellectuals, however, than left-wing Oohs and Aahs.

The spirit of the congress, given the commitments of intellectuals in most of the world, could not be anything but fierce. Hardly anyone at the congress any longer confused gestures of dissent with allegiance to revolutionary movements. Cuba's example is not unknown to them. The American war in Viet Nam hangs over the intellectuals of Western Europe like a hailstorm, driving them out of the open spaces of neutrality. In Africa, the man of the moment for intellectuals is Frantz Fanon (author, poet, theorist, and psychiatrist, famous for his part in the Algerian war for independence). In Latin America--rather, everywhere, to an extent that should stagger the arrogant insularity of North Americans--the intellectuals of the moment, that is, of the age, are not the novelists and Marxist theoreticians, appreciated as they are, not poets like Neruda or muralists like Siqueiros, but men who have given life and liberty in remote Latin American valleys, in the names of illiterate Indian peasants: Che Guevara, his life and death of equally unparalleled reputation and meaning, and Régis Debray. Americans, hearing the citations of Che's writings, would shudder at the intimation of "cult of personality"; and they would understand nothing at all of the meaning of Che's presence (could it be called both rhetorical and real?) in this conference of intellectuals, nothing of the significance of his life of unconstrained thought and final action. For all the delegates--possibly excepting the rather stolid, lackluster, more-or-less of-

(CONT. ON PAGE 6)





# québécois as nigger

Statement presented at the Cultural Congress of Havana, January 4-11, 1968, by RICHARD LACROIX.

QUEBEC, now considered by the rest of Canada as another one of its ten provinces, is in reality the national territory of the French community of North America. Covering a land area of nearly two million square kilometers, it numbers six million inhabitants, placing it 60th among the 200 nations of the world community. More than 80% of Quebec's population is still franco-phone.

Conquered by force of arms more than 200 years ago and submitted to a foreign colonialist power, Quebec is for all practical purposes stripped of the economic powers essential to its normal development. More than 80% of its natural resources and its industry is controlled by North American capital and the rest by a local bourgeoisie, Anglo-Saxon for the most part, and often racist towards the majority population.

Politically speaking, Quebec has no voice in the world chapter and, within Canada internally, an effete and systematically discriminatory confederal system blocks Quebecers' way to worldwide expression. In this context, where Quebecers are stripped of real economic and political power, it is hardly an exaggeration to consider Quebec an exploited colonized nation and, in this

respect, in a situation similar to that of many Latin American countries and to the whole of the Third World.

## Information in Quebec is almost entirely controlled and deformed by the big press agencies

The means of communication indispensable to the spread of Quebecois culture are almost totally monopolized by the colonial power and its collaborators. We know the primordial importance of these means to the point where certain ones are tempted to consider culture as being of all a communications market. The organization of these means at the service of the spread of a people's ideas, of its creative work, and for its education, is at the basis of its cultural development. Now we Quebecers are stripped of these means and are still at the stage of trying to recuperate them in order to adapt them to our real needs. Information in Quebec is almost entirely controlled and deformed by the big press agencies, by American radio and television, when it isn't directly dependent upon the dehumanizing publicity of the monopolies. Quebec cinema is one of the most handicapped and colonized in the world. If after great difficulties of all sorts a few film-makers have succeeded in producing a few remarkable films, they find it almost impossible to distribute these films in Quebec, where film distribution is the exclusive monopoly of foreign companies. We have been seeing the draining off of the best minds in Quebec by big colonial enterprises for a long time now, and the intellectual or scientist who collaborates with them necessarily does so in the working language of the colonizer at the expense of his own. The colonizer seeks to reduce the culture of the colonized to the level of folklore and of a product negotiable for his own interest. The current mistake is to reduce culture to the making of objects or of "works of art".

Real culture consists first of all in the total attitude of a community, of a people before the discovery, creation, life and language which it then offers to others. It is first of all in the communication and explanation of its activities before an ever-increasing public in order that it may under-

stand them first, then participate in them as much as possible, that the ultimate responsibility of the intellectual is found.

For the Quebec nation, the possession and scientific organization of communications and of the diffusion of its culture are primordial, especially once we take account of the North American control which is daily making itself more absolute.

Aesthetic and formal problems result from the precision and the purity of the image and of the message to be transmitted. In a society of interpenetration, discovery is made more and more a collective discovery, even if it is often only formulated by a single individual, artist, scientist or intellectual.

## Their liberation depends first of all upon themselves, upon their interior fiber.

To quote a Quebec author, "I would say that the case of Quebec, very complicated, is practically situated at the level of fiction-history". Quebecers are theoretically among the freest of the colonized, but also, psychologically speaking, among the most colonized of the colonized. Their liberation depends first of all upon themselves, upon their interior fiber.

That a people which occupies one of the richest territories on the face of the earth accepts to have the highest unemployment rate of North America and to see its resources exploited by foreigners, tolerates that some of its citizens should live in underdeveloped conditions comparable to, those of the most exploited regions, allows its economy, its politics and its culture to be controlled by others, there is something here that surpasses understanding.

These simple statements of fact suffice to briefly describe the colonialist phenomenon in Quebec and to illustrate its tragedy.

Quebec patriots, daily more numerous, see in the political and economic liberation of the country the essential and indispensable condition for the liberation and the normal development of Quebec's culture, and in this way foresees the birth of the Quebec Man, free from all colonialism



7-UP STRIKE:  
ARMED STRUGGLE IS NECESSARY





# DENIS LAZURE, PSYCHIATRIST

Since the Revolution, Cuban peasants and workers have benefited from the excellent medical services, never before available to them. More than merely free, the services are easily accessible, as each sector of approximately 3000 persons is served by one "comprehensive polyclinic."

Before 1959, every mentally ill Cuban had to be "committed" to an immense asylum, reminiscent of the Middle Ages, situated in Havana: completely renovated, this institution has become a veritable center of modern psychiatric treatment, one of the most active and progressive in Latin America. Moreover, several hundred beds are now available in the various parts of the country for psychiatric care, and they are integrated into the general hospitals: the new Cuban society is rapidly liberating itself from the classical prejudices towards the mentally ill, found nearly everywhere in our world and reckons in the struggle against this scourge which has afflicted human society for ages with modern methods of treatment, while experimenting as widely as possible with techniques that their researchers perfect.

The "norm-syn-drome" has been eliminated from Cuban society.

# BAILA MARKUS, JOURNALIST

Economically, Cuba is considered part of the underdeveloped world (think of the blockade), but in the realm of human relations or moral and psychological development, the Cuban people are far outdistancing our so-called "developed" world. The Cuban people are not only a courageous and self-reliant people, but they are also a people who are not afraid to face the future. They are a people who are not only a people who are not afraid to face the future, but they are also a people who are not afraid to face the future.

# NICOLE BROSSARD, POET

In the first place, a cultural revolution is a mental revolution. It is a revolution of the mind, a revolution of the spirit. It is a revolution that is not only a revolution of the mind, but it is also a revolution of the spirit. It is a revolution that is not only a revolution of the mind, but it is also a revolution of the spirit.

# ROGER SOUTHERN, DE LA BARRE

For us, the question of "the free press" is not only a question of the press, but it is also a question of the press. It is a question that is not only a question of the press, but it is also a question of the press. It is a question that is not only a question of the press, but it is also a question of the press.

# INDEPENDENCE

# ARTIST

# RICHARD LACROIX

In Cuba, Revolution has done away with exploitation, and with exploitation, the artist can create what he wants to create. He is no longer subject to economic pressures and to the commercialization of his work. A large, mass audience has also been developed, an audience with which the artist can create what he wants to create.

# LIBERATION

# ROGER SOUTHERN, DE LA BARRE

For us, the question of "the free press" is not only a question of the press, but it is also a question of the press. It is a question that is not only a question of the press, but it is also a question of the press. It is a question that is not only a question of the press, but it is also a question of the press.



# CULTURE SI YANKEE NO (CONT.)

ficial Eastern Europeans--Che's assassination last October condensed all the classic elements of the thinking man. They wept at his death, but they came not to mourn, but, some, to celebrate, others to organize, his example. His death summarized for them the central enemy of cultural, indeed any humane, possibilities in the underdeveloped world--imperial American power--just as the unimaginably brilliant artistic life of Cuba held out to them the promise of societies in which their contributions are woven into national life and do not merely decorate life from the cold outside.

It was under one of Che's mottos that the NFL delegation addressed a plenary session on the cultural life of the liberated zones of South Viet Nam. "Every Day One Must Fight So That The Love For Living Humanity Will Be Transformed Into Concrete Acts." Their account of schoolwork, literacy training, theatre, women's equality, medicine in their patriotic resistance to American firepower brought the audience to its feet and the North Vietnamese Vice Minister of Culture sprinting through the audience, leaping onto the platform, to embrace his Southern comrade, in a rather convincing display of national unity between southern and northern leadership. Such moments of impromptu agit-prop theatre--like the reading by a Cuban Army captain, late in one session, of the just-received self-defense speech of Régis Debray--defined the common core of commitment binding the delegates. Around that core, all the interesting issues were hotly disputed, sometimes in strutting Marxist jargon (intellectuals may also be underdeveloped, as some Cubans uproariously admitted), more often (particularly for the Cubans) in clear and sharply-thought ways. On one occasion a Rumanian delegate took half an hour to declaim on the evils of American imperialism, whereupon the Cuban chairman gently reminded him that imperialism was generally condemned and it would be best to move on to more controversial issues.

## ...the commercialization of the mass through the cultural apparatus of the West.

Yet, for some of the Cuban hosts, that universal branding was a surprise. They had not expected such a widespread, unchallenged appreciation of the cultural toll taken by imperial penetration: the defilement of indigenous cultures; the distortion of educational forms; the destruction of native language or its confinement in oppressed enclaves (Ed. note: need we comment?); the commercialization of the mass through the cultural apparatus of the west; all this beside the distortion and dampening of economic potential, the soaking of native resources, all the interwoven subjections now commonly compressed into the single pale word "underdevelopment"--one which some Cubans use as an active noun, referring to the West as the "underdevelopers". Long having known America as the enemy of Cuban potential, the Cubans had turned their own October Preparatory Seminar into an arena for conflict among their vying cultural schools; their final documents attempted (with some success) to resolve the most burning issues. The congress itself could not extend itself so far along any line



**We must act together in the world revolution:  
each of us, whatever he may be, under whatever  
circumstances, with whatever men and with  
whatever facilities may exist, not with vain dreams.**

**Ernst Fischer**

--delegates were too pleased with the core of their consensus, too divided on the controversial questions, to stake out any new territory as a body. Thus, the congress amounted to a kind of consolidation, a summary of the state of existing awareness of the most fundamental, easily grasped imperatives. Where discussions revealed differences to be natural and wide, the General Resolution settled for least common denominators, even for too-glib arithmetic sums of contradictory positions.

The main acclaimed conclusions (with three written abstentions) were:

(1) "Worldwide exploitation and crime is organized and led by imperialism, especially U.S. imperialism."

(2) "Only through revolution can a truly national culture be conceived."

(3) "There are many ways to participate in that struggle....The honorable exercise of literature, art, and science contributes in itself a weapon... but the truly revolutionary criterion for the intellectual, in his highest and noblest form, is his readiness to share in the combat duties of the students the workers and the peasants when circumstances so demand."

(4) "The artist from a country in revolution...must keep in constant contact with the people and their needs, resisting any temptation to simplify and petrify... National consciousness is a prologue and a contribution to transformation... This will permit the assimilation of every valid innovation produced in other parts of the world."

About the broad lines of the first two there was little dispute, though in detail, positions fluctuated directly with the origin of the speaker. For the Western European and Latin American majority, the United States unquestionably held the center of attention. The few Africans--34 in all--were disappointed that European imperialism (the Portuguese in particular) had been slighted, considering that in Portuguese Guinea, Mozambique, and Angola they are already in the thick of a life-or-death contest with the remnants of overt European colonialism. In their turn, some Latin Americans were disappointed that so few Africans had attended. Much as Cuba aims to forge a consciousness of the Third World, united in history and thrust, and seeks a common redefinition of the "savage" and a new Fanonist Marxism to suit, the Cuban intelligentsia still orients towards Europe, even towards the United

States (best selling novels: "In Cold Blood" and then nouveaux romans of Robbe-Grillet and Marguerite Duras). But, just as last summer's OLAS conference had declared, "The duty of every revolutionary is to make the revolution", the Cultural Congress now agreed that every intellectual, for the full flowering of his work, for its integrity, for the creation of a serious public, requires the revolution.

## Is he to be considered a revolutionary for simply doing his thing and doing it well?

In fact, as the third major conclusion tried, haltingly, to make plain, "the cultural achievement par excellence in an underdeveloped country is revolution." This flows logically from an analysis of the cultural consequences of Western conquest: to make a new culture, rooted in undevasted remains of tradition but quick to grasp techniques of modern consciousness, requires the structural expulsion of the wan, overdeveloped, mind-shrinking commercial Western cultures--i.e., anti-imperialist revolution. But the question remains complex for the single intellectual, considering, as intellectuals are prone to do, that his fate and calling are his alone. Is he to be considered revolutionary, as some delegates said, for simply doing his thing and doing it well? Or must he throw down his pen and his palette, take up his gun, and take to the mountains? (A young Peruvian poet pointed out that along the Andean ridge he had better know the Indian Quechua language first, lest he speak--quite literally--the language of the landlord.) The question was too often put in this rather childish simple form, thus the final resolution visibly fails to resolve the dilemma: it simply poses both attitudes as legitimate, with active participation in revolutionary life predominating "when circumstances so demand." The discussions themselves were more defense, often more subtle. Carlos Franqui, founder of the Rebel Radio in the Sierra Maestra and first editor of the 26th of July paper Revolucion, cut through mounds of European guilt when he insisted there were times in the



Sierra when the Rebel Army would have given ten rifles for a book of poetry. Some tried to create archetypes of the "man of action" and the "man of ideas", ignoring the fact that revolutionaries in Latin America have generally begun as students mobilized by ideas, not by hunger. In this unhappily brief account, it is impossible to do justice to the full variety and sometime brilliance of the arguments on this subject, their clarity and even flair. But take as exemplary, and something of a breakthrough, the citation above this article, from Fernandez Retamar: his point is that the intellectual who wished to be regarded as revolutionary is not permitted to stand still, thinking culture to be lost should he leave his laboratory; he may not belong in the mountains (Che refused to take Debray into his Bolivian band), he may have culture-breaking, agit-prop, or theoretical work to do, but he should be under constant challenge, from his own commitments, if they are serious commitments; he should not clutch his privilege as a free pass; he should not wield the weight of "objective conditions" as an excuse for neutrality in a time of active struggle. For the Cubans, who in this matter led by the power of their example and their fallen Che, "objective conditions" tend to be excuses to avoid unretractable commitments to struggle. What they demanded was a sensitivity to the revolutionary imperative: examine what you're doing, and closely.

### **The burden is on the inactive to prove they matter.**

One Mexican delegate said a student once asked Che, "What should I do?" "What do you do now?" Che responded, "I am a music student." "I used to be a doctor," said Che. Few thought this was the definitive solution, fixing the limits of the responsibility of intellectuals in our time. Most agreed that the burden was on the inactive to prove that they matter. Diplomatically, but at the same time with real if exaggerated feeling, the congress paid tribute to Western intellectuals for their opposition to the Viet Nam war, their support of the American movements of black power and draft resistance; to this extent, the intellectuals (whether First, Second, or Third World) were bound by their sense of distinct worldwide status, even before they recognized that dissident intellectuals in the

West are in a position to challenge the legitimacy of imperial ideology, and plough the ground for the planting to come. Few could take to heart President Dorticos' reminder that intellectuals do not monopolize ideas. Few intellectuals are prepared to change their lives; Che did; at least the tension was visible and poignant.

### **If a revolution is to be produced in culture, a revelation must take place, all the possibilities of man should be made evident.**

The working commissions on cultural life after revolution generated the most practical discussion. Again, and naturally, the Cubans led in discussion of literacy, technical education, and the arts. The Eastern Europeans and other Communists in power announced their attachment to socialist realism, but in a ritual, rather embarrassed way--they knew they were outnumbered and outdistanced. The Mexican Communist muralist, David Alfaro Siqueiros, who came prepared to denounce the Cubans for their free-wheeling scorn for "people's art", seemed subdued. The Chinese, invited, did not appear. The Cuban intellectuals--and here there was no division between young and old--carried the day with their conception of the "vanguard" role of artists. Artists, they said, like the political vanguard (the guerrillas, then the Party), must extend the reaches of consciousness, create their newly sensitized publics as they create their art (a task made easier by the primitive state of the popular arts under colonialism), build on traditions without pandering to prejudice, and elaborate national feeling without blanketing it with chauvinist arrogance (a task easier in small countries like Viet Nam and Cuba). The Chilean surrealist, Robert Matta, delighted the young Cubans, even some of the straight-laced Young Communists, who coexist peacefully but in fraternally permissive and institutionalized conflict with far-out artists, with a paper called "Internal Guerrilla": "If a revolution in culture is to be produced, a revelation must take place, all the possibilities of man should be made evident." Some of the older Cubans--particularly those in politically sensitive TV--muttered darkly about cultural adventurism; the liberated young artists, who work comfortably within the masses of media, envision a permanent revolution in the arts built on the notion--and it is also rhetoric and often the belief of the Young Communists--that one defining characteristic of the New Communist Man is that he is trained to think, and above all, not to take shit. They consider that in the time before and during the Preparatory Seminar, they have won the war--though some battles are still in progress--against "populism" and "schematism" in art, the schools which aim to tell people what they already know, in the forms they already live with. In documentary films, posters, music, and theatre, the vanguard theorists--they are also practitioners--have created new, popular audiences with spectacularly developed tastes. Only popular opinion--the un-commercial marketplace--is to judge the worth of innovations for all time. (Of course, even the unpopular artists are subsidized and encouraged to vie, at least in the less mass media, though often in the most.) Keeping several steps ahead of peasant tastes, they succeed in retaining a feeling of their responsibility to a people. This dynamic synthesis of ideological populism and the artistic frontier, by now generally accepted as a permanent feature of Cuban life, infected the spirit of discussions on the

mass media and the formation of the new man.

But it was the spirit that mattered, not the watery language of the Resolution. Sure, it was important to register a consensus about the cultural face of imperialism, the Life en Espagnol, heralding Fords and Green Berets (Ed. note: Time; Canadian Edition; Ford of Canada; Green Berets--?); undeniably, it matters to put America on notice, paper notice notwithstanding, that its foundations and fellowships are considered traps by thoughtful men. Assume for the sake of argument, that this is all rhetoric, and inquire into the meaning of the Cultural Congress.

### **One thing they are agreed about: the nature of their enemy.**

It is this: outside America, despite its power and reach, a new international is forming. Intellectuals in most of the world speak its language; it is a young language; it finds in Cuba, probably more than elsewhere, a model for the critical spirit fused with an impulse to construct; when these intellectuals meet in the bars of the Havana Libre, they are joined, despite generations, despite the different colorations of experience, in a common experience--and this is the experience of being up against the dollar, the Ford Foundation, and the S-57; they recognize each other with a clarity that watches their perception of their enemy, the same clarity with which their enemy recognizes them. Like anyone who thinks for a living, they are divided along all the important axes of division but that central, defining one: the nature of their enemy. They are incisive and windy, ingenious and stodgy, intrepid and narrow-minded, but the intimidated are on the wane. Their bond is not a celebratory Marxism but liveliness and commitment and the ability to reckon with their own experience. The congress helped them recognize each other, registered minimal consensus, prefigured in corridors and cafeterias and movie theatres, a community newly forming, prone to rhetoric, needful of clarification, possibly vulnerable to political vicissitudes, but alive and in combat. And this community is outside America, though it is open to Americans. The meaning of the congress is that America can no longer claim, if it ever could, to be the cultural capital of the universe, or to set standards for innovation, or for the human organization of human beings for critical thought.





This Congress is a result of...

"...the universal awareness of the grave threats hanging over all the peoples of the world..."

EXCERPTS FROM THE SPEECH GIVEN BY MAJOR FIDEL CASTRO RUZ, FIRST SECRETARY OF THE COMMUNIST PARTY OF CUBA AND PRIME MINISTER OF THE REVOLUTIONARY GOVERNMENT, IN THE CLOSING SESSION OF THE CULTURAL CONGRESS OF HAVANA, CHAPLIN THEATRE, JANUARY 12, 1968, "YEAR OF THE HEROIC GUERRILLA."

The fact that made this Congress possible and guaranteed its results is the universal conscience that is developing today, the universal awareness of the grave threats hanging over all the peoples of the world, the universal awareness of the need for struggle ... and justice, which is spreading throughout the world.

The strange thing is that men and women gathered here did not come as militants in any political organization. Many times and many places congresses of similar militant organizations, of similar parties, have been held; but, this congress has been characterized by its broad representation... from vastly different places, by the representatives having carried out a variety of activities and, in spite of this... a series of questions, a series of fundamental principles, was approached with unusual unanimity.

The factor that created this universal conscience was, unquestionably, the danger, the threats of aggression, and the actual acts of aggression hanging over and victimizing many peoples of the world. This universal conscience has grown on a par with the spirit of aggression, the acts of oppression and subjugation, and the threats that hang over humanity. What must be said is that men and women meeting here undoubtedly constitute the vanguard, a nucleus that is able to get to the bottom of things, to grasp quickly the nature of the character, and the seriousness of the contemporary problems from which humanity is suffering or that are threatening humanity.

- **The problems raised in the modern world cannot be solved by outdated social systems rendered obsolete by the development of science and technology as well as human conscience**

In the face of this situation, what can be strange about men and women, intellectuals who hold the most varied philosophical views, who take very different political positions, who are apolitical or who sustain differing beliefs, having met here?

We also want to point out that certain aspects of this Congress have been truly impressive. One of them is the general awareness of what constitutes imperialism, what it represents, the general awareness that the problems raised in the modern world cannot be solved by outdated social systems rendered obsolete by the development of science and technology as well as human conscience. And there was unanimous

agreement among intellectuals of the Third World as well as those of the developed countries, that it was impossible through these obsolete social systems to overcome the deep-seated problems of any modern country, be it developed or under-developed: for the developed countries to meet or overcome the serious contradictions that exist under capitalism in order to pass beyond a society that is practically rendered obsolete by history, or the under developed countries to take their only possible road because how can a country which is falling behind the rest of the world achieve an accelerated rate of development going through the via crucis of capitalist development under the conditions of imperialist domination?

However, there were other matters and one thing in particular which quite frankly impressed us very much, because it indicated just how vast the scope of the world revolutionary movement is. This was a paper presented by a group of Catholic priests who took part in the Congress. I am not going to mention their names, because I have not consulted them about it, but I am going to read their paper to our people--I suppose you delegates have all read it.

"We, Catholic priests, delegates to the Cultural Congress of Havana, are convinced of the following:

"That imperialism today, and especially in the Third World, constitutes a dehumanizing factor which destroys the very basis of individual dignity, violates the freedom of cultural development, impedes true forms of human development and propitiates a state of underdevelopment that grows more acute and oppressive by the day.

"That in spite of the differences existing between Christianity and Marxism concerning interpretations of mankind and the world, it is Marxism which provides the most exact scientific analysis of the real nature of imperialism and provides the most effective impetus to revolutionary action by the masses.

"That the Christian faith involves the concept of love expressed through effective help to each and every man.

"That the priest Camilo Torres Restrepo by dying for the revolutionary cause, provided us with the greatest example of a Christian intellectual dedicated to the people.

"WE PLEDGE OURSELVES to the anti-imperialist revolutionary cause, come what may, in order to achieve the liberation of every man and of all mankind.

"THEREFORE, we condemn the economic and cultural blockade which imperialism has placed on the Republic of Cuba, first free territory of America. We condemn the U.S. war against Vietnam, as a most monstrous imperialist aggression against the freedom of a people living in the Third World.

"We reject any form of colonialism and neo-colonialism as the product of imperialism, an alienating and dehumanizing force."



This statement is an indication of how revolutionary ideas, in one form or another, are spreading, how they are broadening in scope, how these ideas are even penetrating religious sectors, and how more and more revolutionary combatants are emerging from these sectors.

- **Unquestionably, the reactionaries are more and more alarmed; they live in fear, seeing conspiracy everywhere, seeing spectres everywhere, seeing subversion everywhere. And it's true, it is true!**

Unquestionably, we are observing new events, new phenomena. It is certain that revolutionaries, we who consider ourselves revolutionaries, and, among those who consider themselves revolutionaries, we who consider ourselves Marxist-Leninists, all have the obligation of analyzing these new phenomena. Because nothing could be more anti-Marxist than dogma, nothing could be more anti-Marxist than the petrification of ideas. And there are even ideas propounded in the name of Marxism which seem to be truly fossils.

Marxism has had thinkers of genius: Karl Marx, Friedrich Engels, Lenin, to mention the outstanding founders. But Marxism needs to develop, break away from a certain rigidity, interpret today's reality from an objective, scientific viewpoint, conduct itself as a revolutionary force and not as a pseudo revolutionary church.

These are the paradoxes of history. Now, seeing sectors of the clergy becoming revolutionary forces, can we resign ourselves to seeing revolutionary forces becoming ecclesiastical forces?

We trust that because of our affirmation of such ideas we shall not be subjected to excommunication nor to a Holy Inquisition either. But we must meditate on this, we must act with a more dialectical sense -- that is, with a more revolutionary sense.

- **We sincerely believe that this Congress is a contribution to us and to the revolutionary movements**

We must analyze contemporary phenomena...there is a certain under development in the field of political ideas. And this is the basis of the enormous confusion that exists in today's world, the enormous crisis that exists in the field of ideas -- at the very moment in which revolutionary sentiments and attitudes are spreading. No one can state that he is the possessor of all truth. We have our truths here, which arose from our experience... But we have never attempted to be mentors; we have never pretended to have a monopoly on revolutionary truth.